

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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#### SCIENTIFIC SPIRITUALISM.

A Lecture Delivered by J. Clegh Wright at Vineland, New Jersey.

(Reported for the Religio-Philosophical Journal.)

Science is the sum of systematized knowledge and induction. It deals with things as we know them in form and quality. Science is demonstrated experience of natural phenomena. By induction we derive great principles, generalizations, and laws under which all natural phenomena exist. Every student of natural science knows but a very small part of nature, and very little, even about that. Life is too short for one man to master all the sciences. We do not expect a man to be a good astronomer, chemist, and linguist. Admirable Crickens are not possible in this age of the world. All that one man can do well now is to take up a single section of science and master it. If he would excel, he must leave the rest. In former ages this was not so. A man with facile wit and understanding could soon learn all that Copernicus knew or Ptolemy taught. Now astronomy is a great and beautiful science. The steady work of a life-time can only know a part of it. Biology, within the compass of 50 years, has grown to such vast proportions that it is too great for one mind to wield. Scientific work is laborious; it demands great patience, perseverance, and acute powers of observation—qualities seldom found in one brain. Very few men are capable of becoming great in science. Fancy is more captivating than fact. Speculative philosophers have an easy task in building systems of nature from materials furnished by the imagination. Imagination is not trammelled with the difficulty of accurate observation of facts as they exist in nature. There are numbers of men so happily constituted that they find no difficulty in answering any problem involved in the cause and nature of the cosmos. To the declarations of abstract reasoning they affix the assurance of certainty, and the fascinating dreams of imagination they call the brilliant intuitions of truth.

There is no royal road or short-cut to science. Its sublime ascents are attained by persistent, and toilsome labor. The benefit derived by humanity from science is too great to be estimated. Speculative philosophy has led no where but to the jungles of entangled systems of superstition and folly. The world has acquired more blessings from science during the last hundred years than from speculative philosophy since Adam. Chemistry has revolutionized modern industry. Dalton, Watt, Stephenson and Fulton are greater saviors than Krishna, and Edison will win more glory from coming ages than the long illustrious line of archbishops and popes. Practical knowledge of the physical capabilities of nature creates and supplies new demands in the advance of civilization. Of course physical causes are not the only causes that promote the development of civilization. Dogmatic polemics may show how acute human reason can become, and heavy metaphysical disquisitions may amaze the stupid gaze of the illiterate and vulgar; but practical thought and knowledge confer permanent help to humanity. The ancients possessed but little real knowledge of principles of physical science. Its teachers and scholars generally were men who dabbled in the abstruse conundrums of metaphysics something after the style of the Theophrasti of the present time. The philosophers of the age of Plato looked upon the application of the principles of geometry to the practical purposes of life as a serious degradation of philosophy. In our day the crowning glory of a man of science is to discover something in nature which will add

new comfort to humanity. Dreamers, thinkers and impractical theorists are not all in heaven. As a tribe they still flourish in this lower world.

There are systems of philosophy built up by human reason that we would be sorry to lose. The study of such systems should not form the serious concern of human life, but may be read for entertainment in the same sense as we read the latest poem and shed tears over the fate of the hero in the newest tragedy. It is a waste of time and the strength of reason to pursue the study of natural theology. Nothing more can be made out of the design argument than was made out of it by the learned Paley. If he could not make it convincing, who can? Cato stated all the *a priori* arguments we have for the immortality of the soul, and they are not conclusive. What is the use of wasting time on that line of thought? The old reasons get the old answers. If nature shows the realization of great ideas, of order, contrivance, correlation, and adaptation, whence came those great ideas? It is unreasonable for reason to answer, God; because God in his capacity shows great design, order, contrivance, correlation and adaptation, who designed him? Reason loses its way in such metaphysical jungles and mudbanks. When reason attempts to deal with the unconditioned it runs into nonsense and contradiction. Reason stands hemmed in on all sides by contradictions. Science proceeds by observation and experiment, and leaves to the curious the daring flights of speculative philosophy.

Greece developed a beautiful civilization. The age of Alexander was renowned for its great men and scholars. Men of science and philosophers existed side by side with poets and orators. Some of their great productions have survived the degradation of centuries. They are valuable. But we affirm that never before the 19th century did men put so high a value on scientific pursuits and practical mental labor. With the growth of civilization, speculation has lost many of its charms. We shall always have men among us with leisure and learning, who will pursue in retirement a life of calm meditation in literature, just as we shall always have some men ready to jump from Brooklyn Bridge or swim the rapids of Niagara; but the solid power of the human intellect will throw itself into scientific habits and pursuits that will begeth the world. It is to be deeply regretted that the studies of Thales, Archimedes, Hipparchus, Euclid, Ptolemy, Aristotle, and Galen, were interrupted by the convulsion in the Roman world from the introduction and triumph of Christianity. The banner of the cross waved over the ashes of science. Grecian thought and glory died. The language of Demosthenes, once the tongue of men of science, philosophers, poets and orators, began to be spoken by coneyed horses and cringing slaves. The glittering emblems of superstition stood where learning and intellectual culture stood. What a fall, and what a lesson for all ages to study.

It is not my intention to touch the state of scientific study among the Greeks nor enter into comparison of their learning with our own; but I must say that the 17th century had nearly recovered the ground which the ancients had explored in the age of Alexander. Copernicus and Kepler were the leading lights in the Renaissance. Bacon directed the way natural knowledge could be obtained. Newton advanced the theory of gravitation, and Priestly laid down the ground work of chemistry. It is within our own century that science has achieved so many victories, and liberty taken so many onward strides.

During the last three hundred years terrible struggles have been witnessed on the battle field, which have changed the constitutions of States, and the exalted prerogatives of kings; but more important victories, noiseless though they were, have been won by the scholar and the man of science in the silent laboratory. Newton will live in the records of fame, when the annals of the Stuarts are lost in the dust. The names dear to science will live when those of Marlborough and Napoleon sleep in forgotten graves. Man does not forever forget his greatest benefactors.

The study of geology and chemistry has deeply impressed the idea of the regularity and persistency in the development of the strata of the earth's surface; no great and sudden creative jumps, but a gradual development of forms from antecedent types. Darwin put the capstone on the aspirations of Lamarck in the solid contribution he made to the hypothesis of evolution. If terrestrial evolution be so gradual, why not cosmic evolution be as gradual too? This idea has set aside all supernatural causes. Science pursues its steps on the ground of natural causation: that every effect has an antecedent cause. The energy that crystallized a grain of sand, welded on the same anvil a star. The power that evolved the cells of a clam, built the fortress of the brain. The energy that impels the descent of an Alpine boulder is the same that steered the flight of the eagle or an archangel. Supernatural forces find no place in the operations of nature. This position has drawn a distinct line between the scientist and the theologian. On that line the conflict between knowledge and blind faith will be fought. How could it be otherwise than that men would come to question the dogma of faith. They will question the choicest dictum of philosophy and belief, and push their inquiries to the uttermost point of analysis, and if those dictums can not stand, they must fall. The wonders of human reason and consciousness impressed the rudest races. What is the

nature of reason? What is that power that senses, thinks and wills? Is it the brain? Is it a thinking, willing, substance apart from matter? To explain these sublime mysteries men called into existence spirit. When they knew less of nature than we do, the singular phenomena thereof were attributed to the operations of supernatural actors. A storm at sea was caused by the rage of Neptune, and the lightning's vivid flash was the bolt of mighty Jove. There were men once who looked on these gods as real as Christians regard Jehovah, and they who denied their power were charged with infidelity and impiety.

Polytheism gave way to monotheism, as the operation of natural laws has driven the doctrine of special providence from the field. Will the doctrine of the immortality of the soul be knocked out by the discoveries of science? Will the physical hypothesis of consciousness be demonstrated against that of spirit? Natural knowledge has come up to the front of this question. The fight is between two hypotheses. Which will get it? There is no way to approach this question that will be satisfactory to the student of nature but that afforded by modern Spiritualism. That God breathed into man a living soul will have no more weight than the saying that God provided a great fish to swallow Jonah. What says nature on the question? Fortunately for human progress we have agreed into this domain of reason; the authority of nature is superior to divine revelation, and when revelation contradicts science, the former must back down. This is acknowledged. Science at last is victorious over belief.

What an extraordinary change from the time of Leo the X. when the church and revelation were infallibly sustained as authority that could not be impugned, and by no power but God could be worked. Now, to some extent all this has been greatly modified or passed away. The interpretation of the scriptures is being harmonized with the facts of science, and creeds will have to be revised to meet the necessities of the highest dictates of reason. Science can not change. Its facts are indisputable, and their force is irresistible. Christians believe in the immortality of the soul. Spiritualists come from a study of certain natural phenomena come to the same belief. They agree into this domain of reason; the authority of nature is superior to divine revelation, and when revelation contradicts science, the former must back down. This is acknowledged. Science at last is victorious over belief.

The modern materialist does not see any evidence of immortality in revelation, nor in the dogma of the church. He says: "Matter and energy are the cause of all phenomena. Spiritualism does not adduce satisfactory evidence or demonstration of the existence of intelligence apart from a brain." Between Spiritualism and materialism are distinct issues, and a conflict. The Spiritualist has taken a position which does not admit of compromise. He appeals to natural experiment. He says here are my phenomena; explain them on some other hypothesis than that they are produced by spirits. These are the issues, and here is the conflict. The Christian is sometimes bold enough to deny the reality of spiritual phenomena. The most wide-awake Christians admit the reality of the phenomena, but explain them as the works of the devil. The materialist blantly goes free from the subject by denying the genuineness of them. As Spiritualists, then, we stand in this position: that a number of our opponents admit the phenomena, but ascribe them to demoniacal causes. The rest declare their belief to be that they are produced by trick and fraud. Those who deny these phenomena may be classed as persons who have not investigated them at all. They are not competent witnesses in the case, and their utterances have no authority. With courage we defend that there have been flagrant frauds committed by persons claiming to be mediums; but these are few when compared with the great number of genuine mediums belonging to all classes of society and ages. When an intelligent and honest investigator comes into contact with a low animal nature destitute of education and moral quality, and detects the deception attempted to be practiced on him, his intellectual and moral nature are outraged and he leaves the subject to nutturable contempt. When he further sees the lamentable spectacle of leading Spiritualists and spiritual papers defending such fraudulent mediums, what else can such men think, but that the whole of the claimed phenomena is therewith of wicked fraud, and that Spiritualism itself is an infamous conspiracy against the most sacred qualities of the human heart, and the fundamental safeguards of society? Those people who defend fraudulent mediums are deserving of a wider censure than the tricksters themselves, for they sin with their eyes wide open. I want to say this: that these spiritual phenomena ought to have from all persons the most thorough and painstaking investigation, under such conditions that the senses can have fair play. Mediums are in duty bound to put themselves only under such conditions as will permit their control to produce the phenomena. They know some of these conditions and ought to insist on their observance by every investigator. The interest of the investigator and the good medium are the same; both are anxious to produce genuine phenomena; both are trying

the reality of the phenomena. It is the genuineness of the phenomena which makes the genuine medium. The investigator should be cautious to keep under control the faculty of wonder. When excited to great activity it has a vicious effect on the judgment.

Mediums do not try to convert people to Spiritualism as a minister of the gospel seeks to convert a milkmaid. Do not ask belief of phenomena before sufficient and convincing evidence has been produced. The laws of nature define and control the powers and different capacities of mediumship. In studying any natural science, all the laws governing the subject in question must be obeyed before the experiment succeeds. Many of the laws of mediumship we know nothing about; we have to stumble on some of our important facts, and therefore in the pursuit of these phenomena, we must proceed with diligent caution and patient resolution. These suggestions are presented to investigators and mediums with great humility and respect, and must not be construed in any dogmatic or offensive sense. They are the results of long experience as a spirit medium and an ardent investigator into these extraordinary and difficult phenomena, which no hypothesis that science can invent can explain, but that of spirits.

Let us advance more closely and attempt a definition of these phenomena; but before we can define a thing we must produce it, and know it in its parts, and here we may say that no subject makes us feel the greatness as well as the limitations of the capacity of the human intellect, as do these phenomena when we come to try to give a full and definite exposition of them. We can describe them as they impress our sensations and excite our simple and complex ideas, but we cannot pass the demarcations of the material universe. These are substances in nature which do not come within the province of sensation, which are as real as those which do. We are not expecting to find spirit as a thing that we can sense, as we sense a chair, a table or a spoon. We are seeking for the signs of spirit in the form and manifestations of matter. There seems to be something about matter that the usual conception of energy will not explain. We never think that an apple instead of falling to the ground, would fall the other way. All our experience of the operations of nature and the motion of bodies leads us to believe that there is a law which controls them, and that there is a force at work which causes the apple to fall earthward. If we actually saw an apple rising in the direction of the stars, we would conclude that our senses were hallucinated; but if it occurred again and again, and other people saw the same thing, then the evidence would slowly become convincing, and we would testify that such a phenomenon did happen. The first explanation we would offer would be something like this: The apple ascended because it could not descend, due to a greater force acting on it than the force that would bring it to the earth. The phenomenon would be more striking if only one apple ascended, and a dozen fell to the ground at the same time. We would consider that the force which acted on the ascending apple was independent and different from that force which made the twelve apples descend to the ground. We greatly add to the mystery and difficulty of our problem if we suppose that that apple ascended when we requested it to ascend, for then there are attributes in that force which we do not ascribe to, or find in, mere energy. We find intelligent force there. There are perception and reason in it, for it comprehends the ascending and descends it. But as my experience only knows of men who act intelligently and rationally, and as I find the same qualities in the force that manipulates the rising apple, I am impelled to believe that there are conscious personal beings living in nature outside the province of my sensation. There can be no other explanation, because there is so wide and complete a chasm between the uniform action of a physical brain and a bodily organism, as we are, to perceive and reason. The physical phenomena of Spiritualism are identical with my supposition. No physical cause will explain them; a spiritual cause will, and in the absence of any other possible cause we have to say that they are produced by beings who once inhabited this sphere in which we are, and that by some process inherent in the capacity of nature they have passed on to this higher and more progressed condition. Analogy would lead our reason to conclude that all the phenomena of nature with which we are acquainted are evolved by a process of differentiation from simpler elements (or more properly equivalents) to the more complex combinations, that we have been laboring under a mistake, due to ignorance, in putting man now at the climax of nature, and that we must look forward into spirit as a higher mode of substance than matter, for the highest specimens of conscious life produced in the gradual course of evolution.

There is nothing inconsistent with the spiritual hypothesis in the principle that Darwin forwarded so much by his excellent studies; indeed, may not we sometime discover a most extended field for the study of development in the enormous and multitudinous spheres in spirit life, and may not we be able to see that continuous line of progress of individual form, state and power? This is a happy and magnificent prospect. Science must cover the study of all phenomena. We do not know spirit form. It is a realm outside of sense; but we know it by induction. The truths of inference are as real as the truths of sense, and what reasoner would deny the certainty of inference when we come into relation with events so clear and capable of examination?

The spirit rap can never be discussed apart from the intelligence that controls it; and as to the moving of solid bodies by an intelligent force, though surrounded with difficulty and mystery, the most important point about them is that we recognize the intelligence. It is no real objection, because we can not tell what that intelligence is, nor how the phenomena are produced. There are no great difficulties and mysteries, but exactly the same that we come in contact with when we try to explain intelligence as expressed through the complicated organism of man. We see no likelihood of ever man being able to tell what consciousness is, or what mind is, as an entity. We shall never master such difficult and profound problems. They do not come into the limits of human reason. Grand as the powers of reason are, the great things in nature lie in that sphere which Herbert Spencer has called correctly the unknown.

The explanation of spirit nature will solve some of the minor mysteries of being and character. Such explanations will only put further back those greater problems which have ever been the cause of conflict among philosophers. When we know more about the exalted powers of beings in advance of us, there is still a vast field for the infinite, which is outside of human capacity and reason.

Within the last few years psychology has assumed the dimensions of a great and interesting study. In order to comprehend spiritual phenomena, it must be studied. True psychology will not lead us far. We can only study it in relation to brain and nerves. The organism of man is capable of being controlled by a disembodied spirit. At the first realization, the affirmation looks alarming. But why not? If the facts in hypnosis be true, ought we not to look for the exercise of the mesmeric power of spirits assuming their existence? There is nothing in our experience of mental phenomena out of harmony with such an idea, but every reason to believe it possible.

Abnormal mental phenomena are not uncommon. Undoubtedly a large number of them are due to organic and functional causes; but there is a large residuum that can only be explained on the hypothesis that spirits have been the producing cause. The objection is often made against the validity of control, that one medium contradicts another, and that philosophers become fools when they return to us. Knowing what is so common in psychology, this also ought to be expected. The size and quality of the brain is the measure of mental power capable of being given through it. The mental manifestations of spirits when controlling a medium are not in the least criterion for forming a correct estimate of their intellectual capacity and moral nature, because the brain is a conditioning and qualifying body through which the thought of the spirit has to pass. Here a great many Spiritualists have gone wrong, in assuming that the organization of the medium had no influence on the communications. The medium is unquestionably the most important factor in the communications. This thought ought to cause us no alarm, for we ought to be prepared to follow the truths of nature, whether they clash with some pet ideas we have formed of the state and conditions "over there," or not. A lover of science drops all dogmatic feelings; he stands on the bridge looking out for new facts, as anxious as the weary sea captain is for land. The study of the "organic conditions of mediumship" is as interesting and important as the fact of a continuity of life. When we study mediumship more we shall have less superstition. The glories of eternity will be natural. Immortal felicity will not be bought by the blood of divinity. Calvary and Mecca will mean the same thing. Virtue will be prized because it is virtue, and vice will be despicable because it is vice. Eternity will yield its wealth to all. Priests and kings, peasants and princes, will share alike the exalted bounties of justice. Every man in his order, according to the development of his moral nature and genius, will step forward into that magnificent community of spirits where the inalienable rights of life, liberty, and the pursuit of happiness are realized.

Modern Spiritualism robs man of the terrors of creeds and the anathemas of priests. The grave is not the harbor where we shall land. It is not the chamber of an endless sleep; but it is the mouth of the brighter world that knows no poor, where love is as pure as the light of stars, and heart knows sorrows no more.

A Springfield (Ill.) business man whose check is good for a quarter of a million has never been able to learn to read, and all his business transactions that involve signing are carried in his head. Yet he is not an illiterate man, for he talks well and few persons who meet him suspect his lack of the rudiments of education.

An epidemic of suicides has broken out in Paris. At least ten attempts at self-murder are reported every day.



### Sir John Lubbock on the Customs of Savage Races.

The Saturday evening, or popular, lecture to the working classes given during the recent meeting of the British Association was delivered by Sir John Lubbock, who took for his subject the "Customs of Savage Races."

After intimating that the primitive condition of man was one of the savagery, and that the history of the human race on the whole had been one of progress, Sir John Lubbock said: It seems from the study of modern savages that we can gain a fairly correct idea of man as he existed in ancient times, and of the stages through which our civilization has been evolved. At the same time the study is by no means easy, because many things which seem natural and obvious to a savage appear to us absurd and inconsequential. Moreover, if we often find it far from easy to understand savages, they naturally have much greater difficulty in understanding us. All over the world nations of first seeing white men have taken them for ghosts or spirits. Our weapons, tools, animals, in fact, all our belongings, are at first a source of great wonder. An Australian tribe, for instance, when they first saw a wagon drawn by oxen, were much puzzled as to what the oxen could be. It afterward appeared that some thought they were spirits because they had spears on their heads, while others maintained that they were the wives of the white man, because they carried the burdens which among Australians is the special duty of women. Again, the modes of salutation among savages are sometimes very curious, and their modes of showing their feelings quite unlike ours. Kissing seems to us so natural an expression of affection that we should expect to find it all over the world, yet it is unknown to the Australians, the New Zealanders, the Papuans, and the Esquimaux and other races. I mentioned this fact about the negroes in one of my books many years ago, never supposing that it would give any offence, and was surprised to receive a most violent anonymous letter from a negro of St. Domingo on the subject. He abused me in unmeasured terms, and ended by saying that he would like to drink my heart's blood.

The Polynesians and the Malays always sit down when speaking to a superior; in some parts of Central Africa it is considered respectful to turn the back to a superior. Captain Cook asserts that the inhabitants of Malidoo, an island in the Pacific Ocean, show their admiration by hissing; the Todas of the Neilgherry hills in India are said to show respect by raising the open right hand to the brow, resting the thumb on the nose; it is customary to pull a person's nose as a compliment; a Chinaman puts on his hat where he should take it off, and among the same curious people a coffin is regarded as a neat and appropriate present for an aged person, especially if in bad health.

Among the Yombas of West Africa, who take great care of their teeth and scrub them well at least three times a day, an old tooth brush is regarded as a touching present, not being so much intended for actual use indeed, but rather as conveying a sort of implied message that as the sender took the greatest care of his teeth and used his tooth brush continually, so his friend was also in his thoughts morning, noon, and night.

Mr. Taplin, a missionary to whom we are indebted for an excellent account of the natives of Australia, tells a curious story against himself. "When," he says, "I asked the word for sin, they gave me the one for 'thin' and so I was led into representing that it was hateful to God for men to be thin; that they would be condemned for it. So they came to the conclusion that it was pleasing to God for people to be fat. In fact, I had been telling them that all lean people went to hell, and fat people to heaven."

Some ideas, indeed, which appear to us inappreciable and fantastic are very widely distributed. For instance, medicine; our system seems so natural; send for a doctor, get prescription, pay him, take medicine. By no means. 1. Sorcerer: evil spirits, noise. 2. Wizard: charm on board. 3. Doctor: drinks his own medicine. 4. Chirid: pay while well.

In many parts of the world a man is strictly forbidden to speak to his mother-in-law. Again, probably every Englishman who had not studied other races would be astonished to meet with a nation in which, on the birth of a baby, the father, and not the mother, was put to bed and nursed; yet though this custom seems so ludicrous to us, it prevails very widely. In some parts of Australia, when a man marries, each of the bride's relations gives him a good blow with a stout stick, by way, I suppose, of a warm welcome into the family.

Among the Kalmucks of Central Asia, again, the marriage ceremony is very romantic. The girl is put on a horse and rides all night. When she gets to a fair start, the lover sets off in pursuit; if he catches her she becomes his wife, but if he can not overtake her the match is broken off, and we are assured, which I can well believe, that a Kalmuck girl is very seldom caught against her will.

This idea of capture in marriage occurs almost all over the world. Hence no doubt the custom of lifting the bride over the doorstep, which occurs, or did occur, among the Romans, the Vandals, the Danes, the Celts, the Abyssinians, and other races. Hence also perhaps our custom of the honeymoon, and hence, may be, after a wedding things are thrown, as McLellan has suggested, in mock anger after the departing bride and bridegroom.

It is remarkable how persistent are all customs and ceremonies connected with marriage. Thus our bride cake, which so invariably accompanies a wedding, may be traced back to the old Roman form of marriage by *confarreatio*, or eating together, and is found also in other parts of the world, as, for instance, among the Iroquois of North America. It must, we know, be cut by the bride, because it is the duty of the wife to prepare food for her husband. It has always seemed to me that one of the clearest proofs of the low mental power of savage men is that afforded by arithmetic. For instance, in no single Australian language is there any word for "five." They said, "One, two, one, two, two many." The fingers are greatly used as a help in these simple calculations, and all over the world we find the word "five" standing for "five" in reference to our five fingers; indeed, if we had had six we should probably have had a duodecimal notation, which would have been in many respects a great improvement on our present system. Even our own word "five" is a case in point, though it is so much worn by use that its original form is almost unrecognizable.

The original Indo-European word for "hand" is found little altered in the Persian *pense*. In Greek *pense* becomes *pente*, in German *fünf*, whence our "five." The Pun-

jab is the country of "five rivers," from *pente*, "five," and *ab*, "water," a root which we find again in many Celtic names, as, for instance, in Aberdeen, Aberystwith.

Carver astonished the Canadian Indians by allowing them to open a book wherever they pleased, and then telling them how many pages they were from the beginning. The only way they could account for this was by concluding that the book was alive, and told him whatever he asked.

We know that among many races, when a man died, his wives and slaves, sometimes, also, his horse and dog, were killed and buried with him, in order that their spirits might accompany him to the other world. But the preparation for eternity did not end here. Just as the survivors killed the wife and slaves, so they also "killed" his arms and implements, his clothes and ornaments, so that their spirits also might go with their master, and he might enter the other world as a great chief should.

The Red Indian, Mr. Sprout tells us, quite understands that the things themselves remain in the grave, but believes that the phantoms of the things accompany the spirit of the dead. Even among the Greeks we know that a coin was put in the mouth of the dead in order that he might have the wherewithal to pay the ferryman, Charon; and the Chinese are said to burn paper money with the dead—a process which would be commended from a banking point of view.

Our own sovereigns are still crowned on a stone, the Lia Fail or Stone of Destiny, which is said to have been the pillow on which the patriarch Jacob slept at Bethel when he saw "the ladder set up on the earth, and the top of it reached to heaven, and behold the angels ascending and descending on it." It was carried to Ireland, then to Iona, subsequently to Seone, and brought to England by Edward I, though some Irish antiquaries maintain that the true Lia Fail is the upright stone which stands on the hill of Tara.

We all remember the significance attached by Joseph's parents and brethren to his dreams, as well as the political importance of Pharaoh's dream, which Sir Samuel P. has recently attempted to explain by supposing that the Abyssinians had dammed up the Atbara river. It is not an uncommon belief among savages that as a man dies so he will rise again, and that this applies to the body as well as the mind. Moreover, the way to the land of spirits was long, dangerous, and beset with demons. Many perish on the way, and no one who was not in possession of all his faculties could hope to arrive in safety. So convinced were the Egyptians of this, that as soon as a man felt the least sign of old age, he was anxious to start on his long journey.

Mr. Hunt tells us that one day a young man in whom he took much interest came to him and invited him to attend his mother's funeral, which was to take place the next morning. Mr. Hunt accepted the invitation and went. As he walked along in the procession he was surprised to see no corpse, and asked the young man where his mother was, when he pointed to a woman who was walking along just in front of him. Mr. Hunt's words, "as gay and lively as any of those present."

"When they arrived at the grave she took an affectionate farewell of her children and friends, and then submitted to be strangled." So general, indeed, was this custom in the islands, that in many villages there were literally no old people, all having been put to death; and if we are shocked at the error which led to such fearful results, we may at least see much to admire in the firm faith with which they acted upon their religious belief.

### SPIRITUALISM.

Labeled by Labouchere, "A Most Degrading Superstition."

To the Editor of the Religio-Philosophical Journal.

In a communication to one of our American journals the English writer, Labouchere, in speaking of the Whiteside murders, takes occasion to say that Spiritualism is a most degrading superstition. It seems to me that an unqualified statement of this kind, coming from such a source, is a hard blow aimed at the very foundation of human hopes. When I read it I must confess it gave me something of a shock and led me at once to meditating upon the reasons for such a sweeping declaration. Before making this extraordinary statement he had referred to the fact that many spiritual circles in London were getting communications from the spirits of the departed woman, which he considered bosh and unappealing drivel, hence "the degrading superstition." I do not propose to discuss the reliability of these messages, as I know nothing of their character, and as far as his description of them goes, he may be correct, as so-called spirit messages that might be thus described are not at all unusual. I should like, however, to consider the main statement in regard to the whole subject of Spiritualism. Spiritualism is defined as the communication of the existence of man after the death of the body, including the possibility of communion between the spirit and mortal life. Why such a belief should be a degrading superstition, I confess myself utterly unable to see. A belief in a future life lies at the foundation of all the religious systems of the world. It is the central thought of Christianity, Buddhism and Islamism. It is, in fact, the hope of all people on this planet, who have a faith worthy to be called a religion. As far as Spiritualism is like all other religious faiths.

If his belief in a future life is included in "the degrading superstition," then the whole religious world are equally deserving of the epithet. The probability is, however, that his blow was aimed directly at the more special faith of Spiritualists in the possibility of spirit communion. Let us consider for a moment this part of the Spiritualist's belief and see if we can find anything that is necessarily degrading. If the men and women that have lived in this world are still alive in the Spirit-world what is there more rational and natural than that they should seek communion with us and we with them. Admitting that such an intercourse is possible, why should it be more degrading than our relations with them while in this life? What possible degradation can there be to me in the belief that I can talk with my mother in Spirit-life? If that is a superstition, it is certainly a degrading one. Again I deny that Spiritualism is a superstition. I understand a superstition to be a belief that has no foundation in fact. The belief of the intelligent Spiritualist is based upon his observation of natural phenomena of such a character as to demonstrate to his mind the existence of spiritual beings. He has become convinced of this from the facts he has witnessed, and it is no more a superstition than his convictions in regard to other facts that come to him in the course of his experience. That people of exalted temperament and wild fancies may carry their beliefs to all sorts of ridiculous notions and

absurd conclusions is as true of everything else as of Spiritualism.

The student of mechanical principles may become so much of an enthusiast as to go wild in his efforts to develop perpetual motion, and yet this would not prove that there were no basic facts in mechanics, or that the study of mechanical laws were not a proper subject of investigation.

Death is an experience that we must all pass through, and that we should carefully observe facts and endeavor to develop facts to learn about the possibility and reality of a life beyond, is but a natural instinct and no more superstitious than our study of any preparation for eternity did not end here.

Just as the survivors killed the wife and slaves, so they also "killed" his arms and implements, his clothes and ornaments, so that their spirits also might go with their master, and he might enter the other world as a great chief should.

For the Religio-Philosophical Journal.  
Extracts from the "Spiritual Diary" of Emanuel Swedenborg.

COMPILED BY ALFRED A. GREEN.

Spirits attached to man appropriate to themselves his sciences and memory, from which they consider themselves to be the same man; but each spirit lives in his own egotism or nature, and is not able to appropriate man's egotisms to himself.

Those things which are deeply hidden are expressed by representations (correspondences).

Natural spirits (or those of the grosser class) suppose themselves to be men invested with a material body; thus they wish to be understood to be men.

There is a property no human mind at birth, but that it is formed of worldly things, wherefore it is necessary that it should be re-formed in order to its becoming spiritual.

Evil spirits are so much more insane than beasts, inasmuch as by means of their reason they act contrary to order.

Varieties of speech (or modes of utterance) manifest what kind of persons certain spirits have been, and what they now are.

The process of regeneration is essentially the same in each particular case and in the general, namely, in the church, in the world of spirits, and in heaven; it is a continued warfare of internals with externals; thus of angels with the spirits who govern externals; and this, too (a struggle carried on), with all variety according to the nature of every man in his various states.

Man (by nature) is viler than a beast since from himself he does not know the laws of order and of society, but must learn them from others; he also seizes upon falsities in the places of others, otherwise than beasts; wherefore he must be regenerated.

It is given to man to command evil spirits, and not to be commanded by them. The spirits and geni govern the reason of man by affections.

Spirits bear it indignantly that they should be governed by men. Evil spirits are unwilling that anything should be divulged respecting them. Spirits curiously desire to know all things, wherefore they always cunningly catch all things, even to the minutest particulars, which are in man's memory, which excitation cannot be resisted.

Spirits wish to be separated whenever they are offended by things contrary to their nature.

The spirits who were with me, who knew not that I could converse with spirits, were pleased at the idea of spirits governing man, and that they were (virtually) the man; but they were displeased that man should respond, that he should explore their genius, and that he in his turn should govern them. It is pleasing to spirits when they can govern man, but it displeases them when man replies to them and when he explores their nature and governs them.

Thoughts flow into the mind in an imperceptible manner. Actions are directed by spirits. Spirits are affected when the thought is directed to them. Spirits are mutually recognized by their speech.

The cunning and malice of certain spirits cannot be described, when they are permitted to infuse their egotisms and persuasions. From the end only can it be known of what quality they are. Cunning and malignant spirits can more easily seduce the learned and the (so-called) acute philosophers than others, because with them they meet a greater complication of falses. [How will this apply to the Seybert Commission?]

I was in the company of spirits not as a spirit but as a man. A man cannot live without the government of spirits; wherefore the Lord who governs spirits, governs also the entire human race. If the Lord's government were remitted for a moment, men would instantly be precipitated into insensibility, and into a most atrocious death.

The affections of the father and the mother are carnate, and also innate in the offspring; but the affections of the father are interior, wherefore they unfold or develop themselves later, whereas the affections of the mother are more easily developed.

Light proceeds from concord and shade from discord.

Spirits say that the Lord rules the universe; that spirits through my eyes read writings, and also wrote through or by my hand, and moreover dictated words to me.

The spirits (abiding) in a man are as the man, learned in a learned man, and stupid in a stupid man; for they excite those things in a man which are congruous with their nature.

Spirits excite (the memory) of whatever has been in his past life, both in life, both in thought and his actions. Those spirits who say there is one Creator of the universe, and are not willing to acknowledge the Lord, are evil and cunning in proportion as they recede from that acknowledgment, nor do they suffer themselves to be led to that acknowledgment.

It was given me to perceive the nature of spirits by an interior sense so they could not deceive me.

The spirits who are sirens are most deceitful, and that they are genera and species of them, together with innumerable differences.

It is inherent in every evil spirit to be the lord of others, and in some to be the lords of the universe, wherefore they are stupid, and one is easily coerced by another. Every evil spirit desires to subject man to himself as a most vile slave; wherefore unless the Lord governed all mankind, they would be oppressed (by evil spirits) and instantly perish.

What the book of life is, namely: that on which all thoughts, sayings and deeds, even to the minutest particulars, are written upon the nature of man, so that there is not the least thing that is not written therein.

The evils which happen to man, each and all, are from evil spirits, though not from premeditation, inasmuch as it is their nature. From Arcanum Cælestia: Abstract speech, that is speech separated from man, is angel's speech. When they think abstractly about a thing the thought diffuses itself on every side according to the heavenly form. In a word, abstract thought is able to go through and verse heaven without hindrance, but thought determined to a person or place is fixed and stationary.

They who think abstractedly from the body, being thus in the spirit, sometimes appear in their own society.

The origin of evil is from the abuse of the faculties of rationality and freedom. When what appeared to be accidental happened to me the angels said that it happened because such spirits were near. What is apparently accidental, or fortune, is Providence in the ultimate of order.

In the literal sense of the word are truths that are accommodated to the apprehension of those who are in outward worship, but in the internal sense are truths accommodated to those who are internal men.

The inward law is truth accommodated to the angels; and the outward law is truth accommodated to men.

What is infinite cannot be conjoined with finite things except by putting on of something finite, and thus by accommodation to reception.

When divine truth descends through the heavens to men as the Word descended, it is accommodated on the way to all who are in heavens as well as to all upon earth.

When higher things fall down into lower they are turned into like things, and so are presented to view before the outward senses, and thus are accommodated to the apprehension of everyone; thus it is with the Word. The truths of the literal sense (Bible) partly, are not naked truths, but appearances of truth; thus are accommodated and adapted to the apprehension of the simple and also of little children.

There are three things that follow in order: accommodation, application and conjunction; there must be accommodation before there can be application, and application together with accommodation before there can be conjunction; the accommodation on the part of God was that He became a man.

### WHAT IS GOD?

A Theosophist's Conception of Deity.

Tennyson says in *Ulysses*.

"I am part of all that I have met."  
And Byron in *Childe Harold*,  
"I live not in myself, but I become  
Portion of that around me."

Pope declares, in his *Essay on Man*,  
"All are but parts of one stupendous whole,  
Whose body nature is, and God the soul."

"Through the Gates of Gold" tells us:

"The separation which exists between individuals, between worlds, between the different poles of the universe and of life, the mental and physical fantasy called space, is a nightmare of the human imagination."

"Life is indeed meaningless unless it is universal and coherent, and unless we maintain our existence by reason of the fact that we are part of that which is, not by reason of our own being."

This is the word which has been spoken by the guardians of the esoteric wisdom. It is also the story which nature whispers to those who are in love and sympathy with her. The Christian Bible speaks in the same language, telling a truth which the builders of the Christian system of ethics have rejected, though it is the chief stone of the corner. The words of St. John are as plain as can be spoken:

"Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches." This beautiful expression of the oneness of life as taught wherever seers and prophets have given out their knowledge, is no attempt to define a personal God, Catholic and Christian ministers speak of the pantheistic conception of a Deity as a relic of Paganism, and then bow low to a mental image of an awful Judge, who is supposed to love and reward the good and be angry with and punish the bad, as an all-powerful, but passionate man might do. This imaginary idol they enshrine in an imaginary heaven. In most heathen countries the imagination is assisted by carving this mental image in wood or stone.

The complete recognition of divinity, as expressed by St. Paul, that "He is all, and in all," is one of the first lessons in occultism. Upon it is based the idea of universal brotherhood. It is the great lesson, for then the disciple no more needs to study it, he has lost what Flea lost when he entered the hall of learning as a recognized pupil of the Masters. The disciple has lost himself. He has become a conscious part of that which is, and in the degree of this consciousness, is his life and work a pure expression of divinity.

If his will is the will of the Over-Soul, of the architect of the universe, he can make no mistakes, and he has nothing to fear, nothing to gain. No man is his enemy, no man his friend. This is so, because deep in the heart of life he has found that he is really an indivisible portion of all that is about him.

The way and the truth come first, then follows the life. Before the would-be disciple can see the path, much less tread it, his intellectual conception of the relation which he holds to that greater life of which he is a divine fragment must be so clear that doubt, distrust, pleasure or pain can not shake his confidence. There, beyond sensation as we understand it, beyond the trials and joys which make up the sum of our material existence, is his real, his only permanent home.

The likening of the universe to a vine or a tree is an old symbol, and as an allegorical representation, it is an object lesson, the significance of which may be easily grasped. One parent stem supports the branches with their leaves, blossoms, fruit. All depend upon the same source for nourishment and life. The leaf or the blossom is part of the tree, and the individual life of either is only sustained as it assists in the development of the whole of which it is a living part. Similarly must the student learn that he has no life which is really his own. He has slowly developed consciousness through the scale of forms, at first inanimate, finally awakening to a knowledge of his own existence in a life which seems independent until his intuitional senses catch some echo of the true song of living.

For us who live in the whirl and rush of life, the perilous ladder which each must ascend before he may know the way seems to be lost in the clouds. Pleasures and temptation and countless desires crowd upon the aspiring pupil with overwhelming force. And if he has taken but a step upward the misery of longing and the strength of his animal life seem to be increased an hundred fold. If constant defeats and apparent failure can affect him, he will, sooner or later, give up the struggle and fall back, a slave to his desires. One who is apparently failing in his work, who is tasting of the bitter dregs of the cup of sorrow and who would call something more than poetical imagination the lines from one of Longfellow's poems,  
"That an army of phantoms, vast and wan  
Beliequer the human soul,"

recently wrote,

"Remember this, that you own not one thing in this world." "Desire wisdom; love all men; do your duty; forget yourself."

The student who is strong enough to lead this life must finally change his belief to certain knowledge that he bears the same relation to the body of nature that leaf and blossom do to vine or tree, and once this wisdom gained, the struggle called living and the intensity of the desire of possession will become peace. He will enter that Kingdom of Heaven which the Bible says is within you.

"There is this city of Brahma—the body—and in it the palace, the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of self here in the world, and whatever has been, or will be, all that is contained within it."

When the disciple has fathomed the depths of this quotation from the Upanishad, he will no longer be a discordant note in that wondrous song which man only hears when he becomes more than man.

MOSNAR.

Thomas Paine, William Carver and Grant Thornburn.

To the Editor of the Religio-Philosophical Journal.

As a native of New York City, in which Mr. Paine passed away, and from my boyhood one of his ardent admirers, you may be assured I was quite electrified on reading your late allusion to his memory. A reprint of Grant Thornburn's reminiscence of him, by W. would be damaging, if true. I was acquainted with Grant Thornburn almost from my earliest boyhood; as I had to pass his store daily in my passage to and from school, and his equivocal doings were the common talk of my fellow schoolmates. To call him a bigot and zealot would be letting him off cheaply; but if it can be shown that he was a publicly detected criminal, and that his age alone saved him from exposure, I think reliance upon his absolute knowledge of Mr. Paine and of his habits would be taken at a very heavy discount. "Laurie Todd," a nickname given him by some foreign traveler, was very fond of notoriety. Now this would be pardonable, were his wickedness not apparent in trying to elevate himself by calumny.

WILLIAM CARVER.

It seems to be an established custom with many coarse-minded people, that in failing logically in encountering formidable antagonists, for them to become malignant and attempt to undermine the integrity, morality and purity of their characters. In reference to this contemptible effort the assault on Mr. Thomas Paine's integrity and personal habits by the above named personage, stand prominent, encouraged and cheered in his works by the combined clerical brotherhood.

William Carver followed the occupation of blacksmith, in conjunction with that of veterinary surgery. He was a professed old-fashioned materialist, of strong skeptical proclivities on all matters political, moral, and religious. He delighted to show his hostility to religion in the coarsest, vilest expressions. In these days he would be a dangerous anarchist.

It must be understood that Carver's acquaintance with Mr. Paine commenced after his return to this country from France. He made his acquaintance through that quiescent crowd composed of such men as Grant Thornburn, while Mr. Paine was a guest of the city and was domiciled at the City Hotel on Broadway. Mr. Paine, not unnaturally, complained somewhat of being overrun with visitors—visitors of every grade of thought, political and religious, and longed for seclusion. Observing this, Carver invited him to become a guest at his house. Carver at this time was in prosperous circumstances, his family consisting of a wife, self, and two daughters. Mr. Paine accepted his invitation, cheered by the prospect of domestic quietude. It took, however, only a short time in Carver's house to convince Mr. Paine that it was not a suitable place for a chaste, refined and pure minded man; and he took the first opportunity to withdraw. This angered Carver, and henceforth he commenced his malignant, vile insinuations against him, even inventing stories to his discredit.

Ever envious, time took its onward course and the affairs of Carver had to submit to the change. He became a widower, and his household affairs were then under the direction of his daughters, one of whom, the eldest, was the notorious "Sail Harvey," distinguished for some years as the most stylish, talented and unblushing courtesan of New York City. In fine, his home was a brothel! In this noted bawdy, Carver, now in reduced circumstances, was compelled to make his abode.

To one of ordinary refinement nothing could be more repulsive, but with Carver indecency, impurity, blasphemy and vile innuendoes met a cordial response, and were ever enjoyable.

The last the writer heard of his handsome daughter, "Sail Harvey," she was condemned for some petty offense to three months' servitude on the "Irish mill," then in operation at Belview prison. She shortly after died of consumption and was buried at public expense.

Thrown upon his only resources, his household effects quickly passed into the hands of the strangers. A portrait of Mr. Paine (a copy of one by Mr. Jarvis) he sold to Grant Thornburn, in whose seed store he was always welcome; it was conspicuously hung up and Grant Thornburn and Carver gratified themselves and amused their listeners by uttering vile insinuations against the originals.

The downfall of folly, vice and shame to perfect destitution is exceedingly rapid; hence absolute want staring Carver in the face, being now in his eighty-fifth year, and too infirm to labor, he solicited a white pine coffin from the public authorities in the Park, which, taking on his back, by short stages by daylight, he carried up to Belview poorhouse. With this coffin under his cot he lived in this institution four years. Finding his end unmistakably drawing to a close, he beckoned a few paupers to his bedside, spread his thumb and fingers apart, brought them in contact with his nose, giving the whole a corkscrew twist, ogled the spectators surrounding his bed quizzically with one eye, and gradually sank back and was gone, to the horror of his surrounding witnesses. Carver was certainly a consistent materialist, but of the lowest type, and he was not afraid to die.

Moving much among the liberals and materialists of those days, the writer was thrown much in the company of Carver, of whose habits he can speak somewhat knowingly. Of his final exit, he learned from Mr. John Windt and others who were interested in the history of the old man.

Brooklyn, L. I.

D. BRUCE.

Truth should be the first lesson of the child and the last aspiration to manhood.



## The "Nineteenth Century" and Spiritualism.

We think our readers will be interested in seeing a rather long extract from the article to which we have alluded in our leader "Exorcism," by Mr. H. Dzwilecki. *Spiritual Notes* seems to be the latest source of information as to Spiritualism, which surprises us. His opinion would be greatly strengthened by a perusal of "LIGHT" since its first appearance.

"Ask men of science whether spirits can exist; they will answer, 'We do not know; that is beyond our sphere.' Ask them whether spirits can act in a physical world; and they reply, 'No, that cannot be.' But, gentlemen, if their very existence is beyond your sphere, what can you possibly know about their modes of action? Either physical science does or does not know anything about spirits. If the latter, all scientific opposition must fall to the ground. If the former, then all that can be known about them by scientists must be known in their own way—i. e., experimentally, not a priori. And yet, if any consider such and such phenomena to be impossible, we find that they deny them on mental physiology, says (page 631). If either our senses or the testimony of others inform us of something that is entirely inconsistent with inherent possibility, we refuse to accept the information, feeling sure that a fallacy must exist somewhere. Quite right; but will Dr. Carpenter tell us what is entirely inconsistent with inherent possibility? The fact of a man floating in the air, says he. But a few years ago, before Braid's discoveries, he would have just as well said that of hypnosis; and now it is scientifically proved fact. In the very work just quoted, he maintains the impossibility of mesmerizing by the will from a distance; and we have lately had facts demonstrating that it can be done as far as ten kilometres away. Inherent possibility means self-contradiction. What contradiction is there in the idea of a man floating in the air? None, unless you begin by supposing there is no force to uphold him; and that you know nothing about it; and if this idea be not absurd a priori, I cannot see why Dr. Carpenter should be so rigidly and carefully criticised; but the unreasoned denial of a fact is quite as illogical as its blind acceptance. Is it not a far better and more scientific attitude, in presence of an alleged phenomenon of the kind, to suspend our judgment and remain in doubt until the thing is either demonstrated or disproved? Such is the true procedure in all branches of experimental knowledge; why then take a new departure here? Why persist in denying facts as long as they can be denied, and then suddenly give them a metaphysical or Greek name—telepathy, thought-transference, brain-wave, mentiferous ether?—all names of unexplained phenomena, which, as soon as the name is given, are implicitly classed among those of the material world; though nothing is known of them as yet! *Ne sutor...* Men of science would never reason in a circle after that fashion if they were occupied with their own domain.

"To quote only one instance of the length to which a fixed determination may bring a man of the highest mental power, and for whom I have the greatest respect. Dr. Carpenter triumphantly assures us (*Ment. Phys.*, p. 632) that while two persons of perfectly good faith asserted that a table had risen into the air, and that they could feel it pressing upwards towards their hands, a third told him that one leg had not left the floor. Now the law of gravitation will not permit Dr. Carpenter to believe that a table can rise from the floor; but is it not just as much against that law that it should stand on one leg—that it should 'press upwards,' according to the testimony of persons of perfectly good faith? The triumph was certainly premature. Persons so confirmed in their opinions as scientists of this class, would in vain attempt to see anything sublime in the rites of exorcism. But the majority will perhaps be less dogmatically incredulous, inclining to a skepticism that at least admits the possibility of the thing. With them we may now proceed further, and try to prove its probability.

"Must the whole of the Spiritualistic movement, with its long-continued existence, its numerous adepts throughout the world, its score or so of newspapers, its names even of men not unknown to science—Wallace, Crookes, and De Morgan, for instance—be taken merely as a gigantic hoax, and nothing more? This is hard to believe. It would be a stupendous and quite unparalleled case of self-deception, of long longing for the marvellous. But is not a contrary tendency in those who utter such a judgment quite as likely to produce self-deception in a contrary sense? This longing for the marvellous would have to be proved; whereas the determination either not to admit the marvellous, or to explain it away, is avowed by anti-Spiritualists, and needs no proving. Of course, if they designate as 'longing for the marvellous' this unreasoned frame of mind, this assertion of impossibility that I have described, there is nothing more to be said. If Allah is God and Mahomed His prophet, then he is right because he is right. Spiritualism is impossible, because it is a conjuring trick; and vice versa. But indeed, to speak seriously, I doubt whether anyone perfectly unprejudiced could read through a volume of the *Spiritual Notes* for instance, without coming to the conclusion that—some fraud and much delusion being granted—there may exist certain manifestations in given circumstances, which can be accounted for under no hypothesis but that of an extra-mundane intelligence; or, to borrow the language of Spiritualists themselves, of an unscrupulous intelligence, that often takes pleasure in mocking and laughing to scorn those who consult it." A spirit of this description is identical with the being whom Christians and Catholics call—the devil. An ugly name, no doubt; but it comes to the same as the sounding phrase just quoted.—[*Light, London.*]

## The Hardiness of American Half-Breeds.

The experience of the teachers of the Lincoln Institution confirms the views here expressed, that the mixed Indian is more exempt from pulmonary disease than the pure Indian; and, further, that if the former are attacked by disease, they offer greater constitutional resistance to it than the latter. This view is also confirmed by the large experience of Captain R. H. Pratt, Superintendent of the Carlisle Indian School, who says in his last report: "Our experience is, that the mixed bloods resist disease and death from pulmonary troubles better than the full-bloods; and our best health conditions are found among those we send out into families—due, I think, very largely to the regular occupation and varied diet."

Similar views have been expressed by others who have resided among the mixed or

half-breed races in the northwestern part of Canada. These people are said to be strong and hearty, long-lived, and not subject to disease, so long as they remain in their native climate. They regard themselves as the equals of the whites, and look in a patronizing way on the Indian. Their families are usually very large, and the female sex is said to be very handsome.

Quite recently I had occasion to investigate the question whether pulmonary consumption tends to exterminate the American Indian? and I then found that nearly all those Indian agencies which show the lowest consumption rate are precisely those which are shown in the table of this paper to contain the largest number of mixed bloods. Of course, it is just possible that the presence and the absence of pulmonary consumption in certain tribes is purely a coincidence; yet I think, from what has been said concerning the improved physical condition of the mixed Indian, it is quite evident that the greater immunity of these tribes from consumption is due to the fact that they comprise a large element which has a superior power of warding off disease.—*Popular Science Monthly.*

## How the "Peter's Pence" Originated and How it is raised at the Present Time.

The Paris *Figaro* furnishes some interesting data in regard to the "Peter's pence." This source of income for the papal court was originally an English idea, and was at the start a voluntary tribute paid by English kings to the pope. After the pope began to lose his domains the French began to contribute to his needs by what they called the *denier de St. Pierre*, and in France the greatest sums are yet collected for this purpose. The French in general are very liberal in their responses to the appeals for help from Rome, and since 1822 have given the Propaganda society alone the sum of 200,000,000 francs.

In the year 1887, of 6,648,000 francs contributed to this society, France alone sent 4,355,000, or more than two-thirds of the whole sum. In addition to these sums the regular Peter's pence is also collected. Between 1880 and 1870 the papal income from this source was on the average 7,117,000 annually. Just after 1870, for reasons explained, this average rose for several years, but then sunk again, never, however, getting below 6,000,000. Of the sum given last year France furnished over 4,000,000, while Italy, significantly enough, gave only 15,000. Poor Ireland gave twenty times as much as Italy, namely 300,000 francs. There is no special organization in France for collecting the pence, only that two collections are regularly taken each year for this purpose. The papal jubilee has been a boon for its treasures, the value of the presents given being over 100,000,000 francs. The expenses of the papal court is about 7,000,000 a year. *Figaro* reports that the pope has informed his relatives that of these gifts they can expect nothing, since the valuables go into a museum or are presented to poor churches, while the ready money is laid aside to be used on a rainy day. The pope, however, has given his nephews the rank of nobility, and thus enabled them to contract rich marriages.

## State Publications.

Eight text books have been published by the State of California for use in her public schools and it is designed in a few years to supplant all the books published by private concerns. The best talent among the local educators is employed in writing these books and there are no middle men. The State grammar is sold for 50 cents, a reduction of 25 cents on the grammars formerly in use. The price of the general history is 80 cents. Instead of \$1.25 under the old system. The other books are proportionately reduced. A small per cent of the money received for these books is invested in a sinking fund and it is estimated that in twelve years the publication department will have paid for its plant and will then be self-supporting. The books thus far issued are highly spoken of by most of the teachers.

## BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

**BROKEN LIGHTS:** An Inquiry into the Present Condition and Future Prospects of Religious Faith. By FRANK POWER. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co., pp. 242. Price, 50 cents.

Miss Cobbe is a theist with theological taste and predilections; but her theology is the broader and more humane kind. The spirit and the thought of modern Unitarianism pervade her religious work. She was a disciple and admirer of Theodore Parker, and a quarter of a century ago and more she was advanced beyond most religious thinkers who wrote from denominational standpoint; but as she has grown older she has become more conservative, and has considered it a part of her mission to oppose the theories and tendencies of modern science. Her best essays on religious subjects are those which she wrote some years ago, and we are glad to see them republished, although the omission to give the dates of their original publication is inexcusable. Miss Cobbe's strictures on "Evangelical" dogmas are fine specimens of critical writing, and her statements of her convictions as to God, the moral order of the universe, and immortality, are strong and inspiring.

**MRS. PARTINGTON'S EDITION OF MOTHER GOOSE'S MELODIES.** Edited by Uncle Willis. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Paper, illuminated covers, 30 cents.

Mother Goose's original rhymes, and many others of a similar character, with full directions for costumes and acting some of the principal pieces, with a choice selection of music is contained in this volume and will be of great amusement to the young. The type is coarse and easily read by even the youngest.

**SONGS FOR OUR DARLINGS.** Edited by Uncle Willis. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Paper, illustrated, 30 cents.

A collection of short poems by some of the most popular writers is here given for the young. Such names as Lucy Larcom, Lord Houghton, Mrs. Sigourney, Tennyson, and Mrs. Hemans are seen, and a long list is added.

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"No matter, I have done the likes before and can do it again," cheerfully replied the broad-shouldered Irishman, as he stowed away the sail and bent to the oars. He was a splendid oarsman and the boat was soon under headway again.

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"Yes, I went twenty miles through the bush to see a doctor; he gave me some medicine, but it didn't help me much."

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FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, November 3, 1888.

## Assertions vs. Facts.

Spiritualism has been given its death blow. It has been sent to the demitition bow-wows. It is partly fraud and partly diseased mental and nervous states. It is the Devil. It is all pretense. These and a thousand varying forms of the same assertions are again, for the hundredth time, being mouthed by men like dentist C. M. Richmond, preacher Talmage, Stechan, the cowboy theatrical manager; and the echo is taken up by blanket-sheet dailies whose editors write articles upon a subject of which they are as profoundly ignorant as a Hottentot is of heliography, or as the average politician is of statesmanship and common honesty. These gentlemen are backed by such respectable authority as Dr. W. A. Hammond who was cashiered while Surgeon General of the U. S. Army, and of whom, after the court martial, Lincoln is reported as saying, "he should have been shot," or words to that effect. Of course such backing must add irresistible momentum to the scheme of the theatrical manager from Oregon who is bringing out the Fox women.

The JOURNAL's attitude is not that of special pleader or partisan advocate. For Spiritualism merely as a sect-promoting agency it cares nothing. What the JOURNAL seeks is the bottom facts in the psychic field; what it supports is the clarified truth enveloped in so-called "modern Spiritualism"; and this is all that rational Spiritualists stand for and advocate. The JOURNAL's position is well stated by R. Heber Newton who in a letter received by us last week defines his own views thus: "...Despite the Fox 'Sisters,' Spiritualism is not yet finally disposed of. I believe that you are going the 'right way to get at the bottom facts. I want to know those facts, whatever they may be. Every one who is interested in the 'great problem of the future wants to see a 'thorough settlement of the question.'"

We do not ask the world to accept the claims of Spiritualism without proof. We do not even ask that the phenomena after their reality is admitted shall be ascribed to denizens of the Spirit-world, or to beings of a four dimensional sphere, unless the claim is verified. We only ask the public to assume toward the whole subject that attitude of mind which, in a conversation with her some two years ago at her home in Andover, Elizabeth Stuart Phelps (now Mrs. Ward) assured us was her own, to wit: "An attitude of perfect candor."

Just now when Smart Alecks among preachers, tooth-pullers, paper-padders, and pill-prescribers are assuming such profound knowledge of occult matters, it may be well to refresh the public mind with references to the researches and opinions of some men who will be remembered for their attainments, discoveries, and contributions to science and the welfare of their fellows, long after the memories of the purveyors of sensationalism and promoters of theatrical ventures have been forgotten by their own descendants.

An undraped reality in the psychic field is a terror to some, and is as much abhorred by the opponents of Spiritualism as is the nude in art by Anthony Comstock, but from different and varying motives. To this class as well as to the rest of the world we commend to such attention as their temperament and intellectual caliber will admit of, what hereinafter follows:

Count Agénor de Gasparin, a distinguished French Protestant, esteemed "a scholar in the highest and best sense of the word," according to Rev. Robert Baird; and the author of several works possessing, in

the language of Dr. Baird, "far more than ordinary value for intelligent Christian readers of all countries," published an elaborate work in French, entitled, "A Treatise on Turning Tables, the Supernatural in General," the result of experiments conducted by him in 1853-4. This able work was translated by Dr. Baird and published in two thick volumes by Kiggins & Kellogg, New York, 1857. At the time Count de Gasparin began his experiments, table tipping was exciting great attention in France and Switzerland. In the introduction to the American edition the translator says of Count de Gasparin:

Believing that great evils were likely to result from the delusions to which the abuse of this phenomena (table turning) seemed to give rise, he applied himself conscientiously to the study of its causes. With the aid of personal friends in whom he could implicitly confide, he devoted several months to the investigation of the subject. He was stimulated to the task, by seeing that the "Académie" or branches of the Institute of France, whose province it is (or is supposed to be) to examine into all subjects which have any connection with Science, had refused to do so—contenting themselves with pronouncing dogmatically on the question, rather than collecting facts fully the facts appertaining to it, and making deductions which a sound philosophy demanded.

The motives which inspired the Count were evidently religious zeal and a fear that this "modern craze" would militate against the theology to which he held; but he had the courage to refrain from the cowardly method of his religious and scientific contemporaries who met these phenomena by denying their existence; and in the conduct of his experiments he rigidly adhered to the scientific method. It was a foregone conclusion that if he found table tipping a fact, he would then doff the role of scientist and don that of the theologian, and offer an explanation that would not interfere with the teachings and prejudices of his church, and that in the very constitution of things he must do this to keep in harmony with his inherited beliefs and loyalty to his sect. With his conclusions we have nothing to do at this time, but only his evidence as to the fact of table turning. We may say, however, that after having demonstrated by long and patient experiments that table turning was a fact, he scouted the spirit and psychic hypotheses and postulated that of "fluid action." His deductions being at variance with those of Spiritualists—who, however, do not claim that rappings and table movements are necessarily or always the work of spirits—his evidence is all the more important as to the phenomena. A few extracts from his book will show the attitude of mind which as a scientist he brought to his work; colored as they are in some places, unconsciously to himself, by his certainty that whatever the result, it can not in the slightest degree weaken his theology.

In his preface Count de Gasparin, after predicting all sorts of evils that would follow any widespread acceptance of table turning as of spirit origin, and declaring that "even the partial, transmutation of such a school, may give a fatal blow to our moral, political, and religious life," continues:

This should have been understood by intelligent men in the beginning. Before indulging in rapping and contemp, they should have made it their duty to inquire if the facts pointed out, were wholly based on lies and illusions. Experience teaches us, that in general, illusions and lies subsist only by virtue of the truth that has been formerly abandoned to them; this truth, distorted by some, and disdained by others, is the only life of systems incapable of existing in themselves.

Very true is this, and it may be said in passing that his last sentence has been verified with terrible force by experts in comparative criticism, when dealing with the Count's venerable and venerated system of religion, since his day.

Two parties, says the Count, were engaged in a controversy in regard to Turning Tables; instead of taking sides with one against the other, and thus insuring myself allies, I turn my back upon both! I offend the men of science by affirming and demonstrating fluid action. I offend the champions of the spirits by combating their superstitions. There are but two methods of investigating a question; that of the ancient schoolmen, who affirmed certain truths *a priori*, to which the facts were bound to conform; and that of modern science, dating from the time of Bacon, which first observes the facts, and constructs no theory until after they are stated. Unfortunately, nothing can be less complainant than facts. They are endowed with injudicious obstinacy.

At the time of the Count's experiments, "Table Turning," as he is pleased to call it, was the only one of the various occult phenomena, so familiar at the present day, which was known to him or attracted any general attention in Continental Europe. He took up his experiments with tables in the mood and with the intellectual equipment indicated in the foregoing extracts from his book. The result of his labors was to establish by an overwhelming array of evidence, open to no scientific objection, that tables would turn, levitate, and perform various maneuvers, which could neither be accounted for on the theory of illusion, fraud, unconscious muscular action, or will power. In more than one instance a frail table, weighted with 150 pounds of sand, exhibited sufficient energy to get off the floor. The record of his sances is spread out at length, but it is unnecessary to reproduce it here; those interested, either pro or con, are commended to the book. Whatever of merit the Count's fluidic hypothesis possesses in accounting for the simple phenomenon of table turning, it is not relevant to discuss at this writing, certainly it would not cover the multifarious and complex phenomena current since his day; our only purpose is to offer the irrefutable evidence of an opponent of Spiritualism as to one of the phenomena declared to be fraud and illusion by certain present day pseudo-scientists and sciolists. Prof. Crookes in a paper treating of the phenomena of Spiritualism, first published fifteen or more years ago, says: "The only good series of test experiments I have met with were tried by Count de Gasparin, and he, whilst admitting the genuineness of the phenomena, came to the conclusion that they were not due to supernatural agency."

In 1869 a committee of the London Dialectical Society was appointed "to investigate the phenomena alleged to be spiritual manifestations and to report thereon." The committee consisted of thirty-four members, all as a matter of course liberally educated, and many of them members of some learned profession and of scientific societies; among the rest was the learned Sergeant Cox, often quoted as the author of the term, Psychic Force. Six sub-committees were appointed, of which the two having specially in charge the investigation of table movements and rappings were composed almost entirely of individuals who in the language of the report "entered upon the investigation wholly skeptical as to the reality of the alleged phenomena, firmly believing them to be the result either of imposture or of delusion, or of involuntary muscular action." Paid or professional mediums were avoided.

The sub-committee number one, experimented for table movements and used heavy dining tables, the smallest of which was 5 feet 9 inches long by 4 feet wide, and the largest 9 feet 3 inches long and 4 feet 6 inches wide, and of proportionate weight. Forty meetings for experiment and test were held, and at each meeting "the rooms, tables and furniture generally were repeatedly subjected to careful examination before, during and after the experiments."

The report of this committee says: The result of their long-continued and carefully-conducted experiments, after trial by every detectable test they could devise, has been to establish conclusively:

First: That under certain bodily or mental conditions of one or more of the persons present, a force is exhibited sufficient to set in motion heavy substances, without the employment of any muscular force, without contact or material connection of any kind between such substances and the body of any person present.

Second: That this force can cause sounds to proceed, distinctly audible to all present, from solid substances not in contact with, nor having any visible or material connection with, the body of any person present, and which sounds are proved to proceed from the substances by the vibrations which are distinctly felt when they are touched.

Third: That this force is frequently directed by intelligence.

Delusion was out of the question. The motions were in various directions, and were witnessed simultaneously by all present. They were matters of measurement, and not of opinion or fancy.

Your committee have not, collectively, obtained any evidence as to the nature and source of this force, but simply as to the fact of its existence. The committee express their unanimous opinion that the one important physical fact thus proved to exist, should be subjected to further scientific examination, with a view to ascertain its true source, nature and power.

Sub-committee number two, pursued their investigations along the same line. The meetings were held at the houses of "two members of the Dialectical Society, entire strangers to the manifestation in question and skeptical of the phenomena generally." These meetings were also "held without the aid of any professed mediums (so-called) and under circumstances that precluded the possibility of trick or deception."

The report of this Sub-committee says:

"The phenomena termed 'rapping,' 'table-rapping,' and 'table-moving' occurred at our first, and at many of our subsequent meetings. Our hands were sometimes removed from the table altogether without the phenomena ceasing. Table-rapping ceased, or nearly ceased after our first few meetings, apparently in favor of the rapping phenomena. The rappings in question did not always proceed from the table, but sometimes from the floor, the walls, and the ceiling, frequently coming from parts of the room suggested by those present—but not always. Sometimes they sounded like detonations in the air. Our experience in regard to the phenomena we witnessed, appears generally to be corroborative of the statements of many of the witnesses examined by you upon the subject, to the extent that such phenomena have, or appear to have, a basis of intelligence. Through the processes detailed, we presumeably established occasional communication with a number of spirits or intelligences, announced to be such by themselves. Such spirits displayed distinct individualities, of character, mood, and temper."

The report of this Sub-committee gives many important and interesting details of experiments, covering most astonishing results, but enough has been quoted to establish our point, to wit: the bona fide nature of the manifestations.

The carefully conducted experiments of William Crookes, F. R. S., 1870-1, as reported in the *Quarterly Journal of Science* and elsewhere, are well known, and his results fully substantiate the claim made by Spiritualists in so far as the actuality of the objective phenomena. Interesting as might be excerpts from his records, space forbids, and those interested are referred to that invaluable book, *D. D. Home, His Life and Mission*, by Mrs. Home, London, Trubner & Co.; Chicago, John C. Bundy, 1888, octavo, 428 pp.; price, \$2.00, in which Prof. Crookes' experiments with Home are given, together with a vast array of unimpeachable and convincing testimony from witnesses of the highest social and scientific standing. Of D. D. Home, Prof. Crookes has said (see *Quarterly Journal of Science*, July 1871): "Of all the persons endowed with a powerful development of this Psychic Force, and who have been termed 'mediums' upon quite another theory of its origin, Mr. Daniel Douglas Home is the most remarkable, and it is owing to the many opportunities I have had of carrying on my investigation in his presence that I am enabled to affirm so conclusively the existence of this Force." We would also commend at this time a careful reading of Mrs. Leah Underhill's book, *The Missing Link in Modern Spiritualism*. A study of this work will do more than anything else to prove the mendacity and cruel attitude of her sisters Magie and Kate. Price, \$2.00. Epes Sargent's *Scientific Basis of Modern Spiritualism* has in many respects no equal in spiritualistic literature, and is entitled to profound attention, especially at this time. Price \$1.50.

We might multiply evidence of the most conclusive sort to further disprove the wild statements of the Fox women and their abettors, but space forbids.

We have advanced enough to establish our case. Spiritualists, investigators, and the public generally are entitled at this time to

such a presentation as we have tried to make, though we realize that it is hastily prepared and not exhaustive. It is the height of folly to deal with the assertions of the Fox women just now by merely declaring their course to be "monstrous," and by putting in a general denial of their story merely, as seems to be the policy of at least one of our contemporaries. The world at large will naturally give more or less credence to their stories, unless met by more than mere denial, and even Spiritualists generally can not have at their tongues' ends, or ready to turn their hand to, the evidence to conclusively disprove some of the sweeping assertions concerning Spiritualism which these women make.

## Improvisability or Mellorism.

George Eliot said that she was neither an optimist nor a pessimist, but a mellorist. It was she who contributed to our language the word mellorism. One or two literary adventurers have had the hardihood to use it as a word of their own coinage, but their claims are devoid even of the usual plausibility, or possibility of truth, which similar commonplace literary pretenders and frauds bring to the support of their dishonest attempts to gain recognition by robbing genius and originality of the results of its inspiration and productive power.

The world as we know it, is certainly not perfect. The theory that "everything is for the best," in the sense that all events and actions are such as admit of no improvement, destroys all distinctions between just and unjust, between right and wrong, and renders impossible any rational theory of morals. On the other hand the theory that the universe is essentially evil, that man is naturally depraved and corrupt, that life is not worth living, is contrary to human experience, and if true, or generally believed to be true, would be the paralysis of effort and the despair of philanthropy.

History, observation and common sense unite in declaring that our world is one in which are both good and evil, right and wrong, and in which man's volition counts as a factor in helping or hindering human progress. A libertine may destroy the peace of a family; a philanthropist may add to the sum total of the happiness and comfort of a community; a tyrant may bring war, orphanage and misery upon a nation; a wise statesman, a great ruler, may lift a people to higher and happier conditions, by securing to them the blessings of prosperity and peace.

Evidently the true theory or view of man and nature is that designated by George Eliot as Mellorism, the theory that the world is neither perfect nor hopeless; that things are neither wholly good nor wholly bad; but that conditions of human life are imperfect and can be improved; that humanity is in a process of development which can be accelerated; that character and conduct are not what they should be, but that they can be elevated; that the natural and social conditions of life are defective, but admit of amelioration, and that it is the duty of every man to make the world better, in some way, for his having lived in it. To this result every one contributes who discovers a new truth, invents a new machine, lightens the burdens of labor, breaks down the barriers between mankind, confronts public opinion and battles against popular error and wrong, or who teaches larger views of God and of human destiny. To this great army of Mellorists belong the statesman who sacrifices popularity to right, the reformer who combats hoary-headed abuses and strongly fortified errors with no thought of reward, the patriot who for principle suffers imprisonment, the martyr who for conscience's sake expires at the stake while the crowd sing hosannas to the Lord.

The self-sacrificing heroes of the world give to it its moral ideals. In the wrong done them justice and right are violated; but in their devotion to principle in the face of torture and death, mankind are taught by example, the loftiest morality is inculcated and the noblest type of character is exalted. Even the martyr in a just and righteous cause finds joy and consolation in his sacrifices of temporal pleasures and advantages. Spinoza excommunicated, cursed and pursued, could say, "Though I were compelled to admit that all I had found by aid of my reason were idle and useless, I should not thereat repine; for the pursuit of it has been my joy, and I pass happy, tranquil days, not in complaint and sighing; for I have that greatest of consolations, the knowledge that every thing that comes to pass falls under the will of the most Perfect One."

Spinoza did not believe that right and wrong were one and the same, but that every one should do the right, and that failure and wrong ever would serve as stepping stones to better conditions and would thereby strengthen the positive good of the world. Slavery was never right, yet when it became a substitute for the horrible massacre of prisoners taken in battle, it was one of the signs of progress and one of the proofs of Mellorism. And so suffering, even though it be unjust, begets and develops sympathy which unites men, and serves as the sculptor's chisel to give symmetry and beauty to the soul. It is said of Jesus that "he bore the burden of the world; by his stripes we are healed; he died that we might live." But when we see that suffering is the common lot of man, and that every thing we have of value has come by suffering, by the suffering of millions, through thousands and hundreds of thousands of years, how foolish to take a single individual, however great, and make him the incarnation, the embodiment of the suffering that sanctifies and saves mankind. Says a writer, "Crossing the ocean in a steamship, seeing

how the ladies and gentlemen march up and down the stately deck,—the men airily puffing their segars, the ladies chattering their idle gossip, a hundred people stretched out in easy chairs, reading novels, sitting at table eating delicious food, I have thought of those men down below, a hundred or more, sooty, grimy, black, ignorant, feeding the furnaces, shovelling in coal, dragging out ashes, doing it night and day, day and night, unceasing from morning until midnight, scarce ever having a glimpse of the sun, never seeing the glory of the sea, never watching the serene moon, seeing nothing but these awful fires, now and then only pushing their black faces out of some porthole to get a little whiff of the air lest they die,—that is the history of humanity."

This is a true picture. The great mass of the martyrs are those uncrowned and unknown. But this only illustrates the mistake and folly of making notoriety the test of the value of human service, or of judging men by conventional standards of social respectability. The man "down below," "feeding the furnaces," may be morally and spiritually and even intellectually far above "the men airily puffing their segars, the ladies chattering their idle gossip, a hundred people stretched out in easy chairs, reading novels, sitting at tables eating delicious food." "The rank is but the guinea's stamp. The man's the gowd for a' that."

## She Only Asks For \$20,000.

In the JOURNAL of May 5th of the current year we used the following language: "If necessary we can prove in the courts of New York City that Mrs. Wells is a vile swindler and has been for years using trick cabinet and confederates." This assertion seems to have especially harrowed the soul of Mr. Henry J. Newton; somehow he seems to have taken it as a direct fling at his scientific acumen and a blow at his reputation as a final authority in all matters relating, or pretending to relate, to Spiritualism. He can stand a good deal of worrying and chaffing, but anything impugning his expertness as a scientist is more than his forbearance can endure. So, having previously fortified himself with a lot of hypothetical spirit endorsements of his position in espousing the cause of Mrs. Wells, when we published the above mentioned statement concerning her, Brother Newton pulled himself together and came at us with blood in his eye and an unreasonable proposition. Finding it impossible to induce him to make a fair agreement, we peremptorily instructed our attorney, Hon. A. H. Dailey, to agree to his proposal and accept service in a suit to be brought by the much exposed demonstrator of what seems to be Mr. Newton's sort of Spiritualism.

Whereupon after considerable delay a suit was begun before the Supreme Court of New York in the name of Mrs. Wells for \$20,000. Our answer was in due time filed, as we are informed by Judge Dailey, and we stand ready to prove our assertion. We feel sorry for Brother Newton; he has done much work, such as it is, for Spiritualism, and has bled freely at the pocket in order to maintain his patriarchal role. Having ruled his limited circle for a generation, it is a pity now that he should have essayed a bigger job than he can accomplish. He will be discomfited in his championship of this woman, and this, added to the mortification which must already fill his soul over the decay of his little pocket organization known as the First Society, will be apt to have a bad effect upon his liver, and a bad liver at his age is something to be dreaded by its possessor and those immediately about him.

## Charles Dawbarn in Chicago.

Last Sunday Charles Dawbarn concluded his present engagement in Chicago. He was again greeted with a highly appreciative audience in the afternoon and evening. Those in attendance seemed to enjoy very much the arguments advanced. The originality which always characterizes Mr. Dawbarn will make him a favorite wherever he lectures. He explores new fields and only gives expression to the thoughts gathered therefrom, after mature deliberation being fully convinced of their utility. He analyzes his inspirations with painstaking care, and must be convinced of their truth and practicality before giving utterance to them from the rostrum.

In the afternoon the subject was "The Future of Modern Spiritualism," and readers of the JOURNAL well know from his articles how such a theme would be treated by the lecturer. He holds all mediums to the standard not merely of pure lives, but of intellectual and spiritual growth by self-effort; declining to accept any teaching as valuable simply because delivered under spirit control on a public platform. The men and women who spend their time hunting for tests and watching phenomena instead of developing their own manhood were shown to be more dangerous to modern Spiritualism than its active foes. The future of modern Spiritualism rests with mortals rather than spirits. Just as the people of Chicago tunneled two miles under the lake to reach pure water, so must the progressive thinker work his way under the surface phenomena and false philosophy ere he can discover or reach the pure gold of modern Spiritualism.

As a fact of nature, spirit return will remain an eternal truth; but whether modern Spiritualism is to be counted as a blessing or a curse will depend upon the use to which it is put. "Spirit return" means that we can call around us devils if we so choose. A man celebrated for the success with which he has



made the loaf of bread dearer to the widow and the orphan is a regular consultant with spirits of his own ilk. Thieves have held circles that spirit thieves might plan robberies. All this is counted as Spiritualism; but unless spirit return is so used as to mould men's lives into a higher manhood, our societies will presently find that the world has no use for them. The lecture was brilliant with illustrations from nature and art.

"Universal Law" was the subject of the evening, and proved to be a fearless array of scientific facts, so presented as to lead to startling conclusions. The discoveries through telescope, microscope, and spectroscopy, with the teachings of geology, astronomy and evolution, were one by one presented in glowing colors that were fascinating until the hearer was startled by finding that they had become dynamite bombs to much of his old belief. People who admire a new discovery but are afraid to learn its lessons will never welcome Mr. Dawbarn; but those who demand truth at any price are pleased and instructed by his lectures.

Mr. Dawbarn expects to reach San Francisco some time in November, where the JOURNAL bespeaks for him a warm welcome.

#### PHYSICAL PHENOMENA.

##### Hints to Investigators and Mediums.

The following "Hints" were prepared about ten years ago by the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, with the assistance of Wm. Denton, Epes Sargent, W. Stainton-Moses, Hudson Tuttle, and others. Their publication was followed by an angry howl from the horde of mountebanks and tricky mediums and their bigoted and silly dupes. The JOURNAL and its editor were the objects of the most malicious and vindictive vituperation and opposition from those whose trade or superstitions were likely to be injured by a general acceptance of these "Hints." The *Banner of Light* lent itself zealously to the JOURNAL's opponents, publishing a travesty upon the "Hints" intended to make them ridiculous, and written by a man who a few months later was sent to an insane asylum. One Albert Morton of San Francisco sent the *Banner* an illustration for publication representing a medium as secured hand and foot in that old-fashioned instrument of torture called "the stocks." This was expected to squelch the JOURNAL's demands for test conditions and drive its "Hints" into innocuous disrepute, and was published by "the oldest Spiritualist paper on earth," with unconcealed gusto. A regular cyclone of opposition to the JOURNAL was aroused, and swept from ocean to ocean, carrying with it very many excellent people unable to judge of the merits of the matter. But the JOURNAL never wavered in the contest for a scientific Spiritualism; and its editor was neither frightened by the repeated threats of personal violence, nor suppressed by the diabolical rillidry and sarcasm of his adversaries.

These "Hints" have stood the test of time and won their way to general approval. The editorial course of the JOURNAL and the teachings of its able corps of contributors are to-day admitted as sound. The frauds are on the run, followed by a rapidly diminishing number of dupes, and the day of rational Spiritualism, of a religion posited on a scientific basis, is dawning; a day whose burning sun will dispel the mists and fogs of doubt, error and chicanery. The work of reform and regeneration will be accelerated by a strict adoption of these "Hints." Their value having been accentuated by time they are here again republished:

1. An honest and constant medium will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere impostor can submit to.

2. Phenomena occurring in the dark should always be accepted with caution; but there are conditions which even darkness does not vitiate; for instance, where the medium comes, unattended, into a room with which he is unfamiliar, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and, if released for a single moment on any plea whatever, the light should be struck and the conditions again resumed in the light. Never trust to the sense of feeling alone in such cases.

3. To establish extraordinary facts the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an impostor, will admit and act up to.

4. A medium known to be unscrupulous, mendacious, or tricky, should be treated only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. For instance, if the investigator is allowed to take his own locked slate, untouched by the medium, and to write on it in his presence, in broad daylight, and if under these conditions there is produced a written message, especially if it indicates the possession of knowledge only to be obtained by abnormal means, e. g. by clairvoyance, the test is irresistibly strong. This has been repeatedly done.

5. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion but only by actual knowledge. Faith cannot be made a factor in the problem. The experiments of Hare, Varley, Crookes, Zöllner, Barkas, and especially those conducted in London by the Research Committee of the British National Association of Spiritualists, prove that absolute scientific verities can be arrived at in Spiritualism by patient investigation.

6. Where a medium has been repeatedly tested by all the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones.

7. It is hard to state generally the absolute test conditions for all cases. We have given two examples for particular phenomena. Investigators must exercise their reason in fixing absolute conditions.

8. Where several investigators are present, it often happens that the responsibility of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be certainty. This is a delusive supposition; and so the most successful results (as in the case of the slate-writing phenomenon) are often obtained where only one investigator is present with the medium.

9. Investigators who are jointly investigating should consult together in advance of the sitting,

and each take his particular share in the general scrutiny. Impose such conditions that it shall matter not to you, in a scientific respect, whether the medium is honest or dishonest.

10. When you have had one successful séance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent.

11. Distrust the medium who would have you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest. Absolute test conditions should be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

12. Cut out these "Hints," submit them to the medium, and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict conditions. Surely if any person is directly interested in having conditions that shall carry conviction to the scientific mind, it is the genuine medium himself.

13. It would be well if every recorded sitting were held (1) in light sufficient for exact observation; (2) without a cabinet or means of concealing the medium from view. Private investigation need not be so fettered; but should not be recorded for the public.

#### Transition of Hon. W. K. McAllister.

On last Sunday night, after a long evening of enjoyment in the midst of his family, Judge McAllister retired at about eleven o'clock, and an hour later he had joined the majority on the other side of the River of Death. During the evening his two daughters, both mediumistic, very fine musicians, performed upon the piano and harp, and sang for their beloved father a favorite hymn, "What Shall the Harvest Be?" Such a harvest of universal respect and profound affection for this good man is reaping, as evidenced by the extended notices in the daily press and opinions of his legal contemporaries as well as by all classes regardless of political and religious predilections, is seldom the fortune of any man. Judge McAllister was a zealous but thoroughly rational and philosophical Spiritualist. He had long been a subscriber and occasional contributor to the JOURNAL. As the JOURNAL is always in type on Monday, it is impossible to give any extended notice of this truly great and good man in this issue, but it will appear next week. As we go to press we learn that the pastor, deacons and trustees of the First Congregational Church of Ravenswood have united in tendering the use of their edifice for the funeral services. Dr. H. W. Thomas will deliver the funeral address.

#### GENERAL ITEMS.

Dr. Mary Lewis, formerly of Chicago, is now located at number 1303 Park Avenue Omaha, Nebraska, where she will be pleased to see her friends and patrons.

The interest in, and subscriptions to, the stock of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE still continue, and more prominence will be given to the enterprise in these columns, after the temporary pressure upon its space is relieved a little.

Dr. and Mrs. Priest reached San Francisco on the 16th ult., and are nicely located in the most aristocratic quarter of that city of millionaires, at 1318 California street. We commend them, both socially and professionally, to our readers on the Pacific coast.

J. Clegg Wright begins a course of lectures in Cleveland, Ohio, on next Sunday. He should be secured for week-day evenings in the thriving towns near that city. We take it that he may be addressed in care of Mr. Thos. Lees at Cleveland.

Mr. and Mrs. J. J. Morse celebrated the eighteenth anniversary of their marriage in San Francisco on the 2nd ult. A large number of friends were present, and Mr. Morse, wife and daughter, were the recipients of a variety of handsome presents, including a purse of fifty dollars to Mr. Morse.

Some of the San Francisco Spiritualists, influenced by his statements in the *Golden Gate* and the special pleading of that paper in his behalf, are fearful that we made a mistake in our exposure of W. R. Colby some months since. We assure these amiable people that we stand ready to prove the substantial truth of all that we positively asserted in that exposure; and we challenge the rascal to afford us an opportunity to give him a character under the seal of a legal tribunal.

The National W. C. T. U. has been in session in New York the past week with an unusually large attendance. Miss Frances Willard was re-elected President. The *Sun* says of her editorially: "A model presiding officer, dignified, quick-minded, and vigorous." The same authority says that the oratory of the ladies at the convention is of a high quality, reasonable not less than emotional, and sometimes felicitous, and the proceedings are worthy of the admiration which they command from all observers.

Mrs. E. M. Dole has returned to the city and has taken rooms at 51 N. Sheldon street. Having taken a trip East during the past summer, and thoroughly recuperated her health, she will commence again her mediumistic labors with renewed powers and energy. Mrs. Dole is in many respects a most remarkable medium. Her clairvoyant vision is remarkably clear, and she can often see all the details and events of one's life, and occasionally get glimpses of the future, which indicate some remarkable change—success or failure. As a reader of the life-lines of individuals, she stands unexcelled.

Spiritualists of the gushing sort are more to blame for the Fox fire now sweeping over the country than are the two miserable women who ignited it. Maggie and Kate Fox have been extravagantly eulogized in regular 4th-of-July oratory by certain emotional psychomaniacs for so many years that the

outside world, ignorant of the facts, has some justification for considering them the "founders of modern Spiritualism" and its chief supports, whereas nothing could be much farther from the truth; it has the color only of fact.

The Chicago *Times* of last Sunday contained a nine-column article on the phenomena of Spiritualism, with a slight coloring of its philosophy. The danger of allowing an interviewer to report [one's] utterances from memory is exemplified in this instance, in the way the *Times* reporter mangled (innocently enough) the language and statements of the editor of the JOURNAL. His intention was fair but his memory was inaccurate and his task as a whole too big for a novice to accomplish on so short notice. However, we have no disposition to grumble over the matter; the article will set people to thinking.

#### Debate on Spiritualism and the Bible.

The debate between Elder Barlett and J. Clegg Wright is to take place at Cleveland at the close of Mr. Wright's engagement with the Spiritual Lyceum of that city, about the last week in November. Mr. Barlett is a well known Campbellite preacher in the State of Ohio, and he is said to be quite an able man in polemical contests. The debate is looked forward to with a warm interest in Cleveland. The following propositions will be debated:

Resolved, (1.) That the mental and physical phenomena of modern Spiritualism can only be explained upon the hypothesis that they are produced by disembodied men and women called spirits. Mr. Wright will affirm. Mr. Barlett will deny.

Resolved, (2.) That the book known as the Bible teaches all things necessary for the moral and religious development of man. Mr. Barlett will affirm. Mr. Wright will deny.

Resolved, (3.) That it is most consistent with the present state of human knowledge and the dictates of human reason to believe that the intellectual and moral state of disembodied men and women is one of persistent progress. Mr. Wright will affirm. Mr. Barlett will deny.

Resolved, (4.) That the Bible gives the strongest proof of a future life and gives the highest motives to prepare for a better life beyond the grave. Mr. Barlett will affirm. Mr. Wright will deny.

#### Boston Announcements.

Gerald Massey of England, will lecture before the Boston Independent Club in Berkeley Hall, Sunday afternoons, Nov. 11th and 18th.

Mrs. Isabelle Beecher Hooker, Mrs. J. S. Palmer, J. W. Fletcher and others. All letters should be addressed to F. V. Fuller, Esq., 31 Bowdoin Street, Boston, Mass.

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Here is a pleasing incident related by a Florida correspondent: "A beautiful girl drove out to the Sand Hills yesterday and gave Dr. Solace Mitchell a bouquet of flowers for a certain one of the patients in his name." When asked by the doctor, "Whom shall I bring back?" the young lady, blushing deeply, replied, "Never mind name, just give them to him." It's strange how some things will help along a sick man," said the doctor. "There was this fellow in a bad fix with the fever, and as soon as I told him a young lady who refused to give her name brought the flowers out herself to the Sand Hills the patient began to mend from that very moment."



## COINCIDENCES.

[The series of coincidences now being recorded in the RELIGIO-PHILOSOPHICAL JOURNAL doubtless recall many others equally curious to the recollection of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our readers who know of any, to send a short, clear statement of the same to J. E. Woodhead, 468 West Randolph St., Chicago, who has consented to revise and arrange them for the JOURNAL. He wishes date of occurrence, name, address and names of witnesses or corroborative testimony to be sent, not for publication but as evidence in case the report of any coincidence may be doubted. He will use his own judgment in selecting those he considers pertinent, and also as to order and time of publication. They will be numbered consecutively, and those desiring any further information in regard to any one or more of them may address Mr. Woodhead, not forgetting in each and every case to enclose a stamp for reply—who will do so far as possible to obtain the same.—EDITOR JOURNAL.]

—17—  
Alexander Gilchrist, in his Life of William Blake, the artist poet, says (vol. 1, p. 13):

At the age of fourteen, the drawing school of Mr. Pars in the Strand, was exchanged for the shop of engraver Basire, in Great Queen street, Lincoln's Inn Fields. There had been an intention of apprenticing Blake to Ryland, a more famous man than Basire; an artist of genuine talent and even genius, who had been well educated in his craft; had been a pupil of Ravenet, and after that (among others) of Boncher, whose stipple manner he was the first to introduce into England. With a view of securing the teaching and example of so skilled a hand, Blake was taken by his father to Ryland; but the negotiation failed. The boy himself raised an unexpected scruple. The sequel shows it to have been a singular instance—if not of absolute prophetic gift or second sight, at all events of natural intuition into character and power of forecasting the future from it, such as is often the endowment of temperaments like his. In after life, this involuntary faculty of reading hidden writing continued to be a characteristic. "Father," said the strange boy, after the two had left Ryland's studio, "I do not like the man's face; it looks as if he will live to be hanged!"

Appearances were at that time utterly against the probability of such an event. Ryland was then at the zenith of his reputation. He was engraver to the King, whose portrait (after Ramsay) he had engraved, receiving for his work an annual pension of £200. An accomplished and agreeable man, he was the friend of the poet Churchill and others of distinguished rank in letters and society. His manners and personal appearance were peculiarly prepossessing, winning the spontaneous confidence of those who knew or even casually met him. But twelve years after this interview, the unfortunate artist will have got into embarrassments, will commit a forgery on the East India Company—and the prophecy will be fulfilled.

—18—  
On page 293, of same volume, Gilchrist speaks of Blake's artist friend John Varley, as follows:

John Varley, one of the founders of the New School of Water-Color Painting, a landscape designer of much delicacy and grace, was otherwise a remarkable man, of very pronounced character and peculiarities; a professional astrologer in the nineteenth century, among other things, and a sincere one; earnestly practicing judicial astrology as an art, and taking his regular fees of those who consulted him. He was author of more than one memorable nativity and prediction; memorable, that is, for having come true, in the sequel, and strange stories are told in this head; such as that of Collins the artist, whose death came, to the day, as the stars had appointed. One man, to avoid this fate, lay in bed the whole day on which an accident had been foretold by Varley. Thinking himself safe by the evening, he came down stairs, stumbled over a coal scuttle, sprained his ankle, and fulfilled the prediction. Scriven, the engraver, was wont to declare, that certain facts of a personal nature, which could only be known to himself, were nevertheless confided to his ear by Varley in every particular.

Varley cast the nativities of James Ward, the famous animal painter's children. So many of his predictions came true, their father, a man of strong, though peculiar, religious opinions,—for he, too, was "a character,"—began to think the whole affair a sinful foretelling of God's will, and destroyed the nativities.

—19—  
James Grant, in his "Rise and Progress of Superstition," says:

"Dryden put faith in judicial astrology and used to calculate the nativity of his children. On the birth of his son Charles, he caused the exact minute of his coming into the world to be noted. He calculated the child's nativity, and observed with grief that he was born in an evil hour; for Jupiter, Venus, and the Sun were all under the earth, and the lord of his ascendant afflicted with a hateful square of Mars and Saturn. Dryden told his friends that if the child lived to the eighth year he would narrowly escape a violent death on his very birthday; but if he should then overleap danger, he would in his twenty-third year be under the same influence; and if he should escape the second time, the 33rd or 34th year would prove fatal. The boy's eighth birthday was looked forward to with great anxiety by his parents. On the dreaded day Dryden, with the view of keeping him indoors and away from danger, gave him a double exercise in Latin. Charles was complying with his father's command, when a stag pursued was seen making toward the house. The noise reached the servant's ears and they rushed out to see the chase. A man-servant seized Charles by the hand, and took him out with him. Just as they reached the gate, the stag, being at bay, made a bold rush and leaped over the court wall, which, being old and low, the dogs followed, threw down a part thereof, and the unfortunate boy was buried in the ruins. He was much bruised, so that he was six weeks in a dangerous state. In the 23rd year of the son's age he was at Rome, where he fell from an old tower belonging to the Vatican, which so greatly injured his head that he never fully recovered from the accident. In his 34th year he was bathing in the Thames with another gentleman, when he was seized with cramp while in the water, and drowned before assistance could reach him."

—20—  
Grant also relates the following:  
"A gentleman holding a good position in society was awakened by his wife one night

who told him she had a most unpleasant dream. She thought a friend who was in India Company's service, had been killed in a duel. She described the place where the duel was fought, and where the dead body lay. Her husband endeavored to quiet her fears, and characterized the dream as an absurdity, produced by a disturbed imagination. A few months after, the melancholy news reached them that the friend in India had fought a duel, been killed on the spot, and his body carried to a shed such as the lady had seen in her dream.

—21—  
In the Methodist Magazine for February, 1823, G. D. Dermott of Burslem, relates the following:

"A poor widow in straitened circumstances, notwithstanding her utmost endeavor, found herself unable at all times to provide food and raiment for her children. On one Saturday evening they were reduced to bread and water barely sufficient for supper, with nothing for the Sabbath, she retired to bed in much anxiety about the morrow.

That night a neighbor dreamed that the widow was wanting bread for her family. The impression was so strong on her mind, that she could not rest until she had hurried her husband off with bread for the widow.

Professor Edward Payson Thwing, M. D., Ph. D., for four years President of the Academy of Anthropology, New York, reports the four following, Nos. 22, 23, 24 and 25:

—22—  
The wife of Dr. W., a physician near Boston, had a dream or vision one night in which she distinctly saw her aunt. This lady resided several hundred miles away in a distant city. She appeared to be walking in the street, descending a hill towards a railway track. The dreamer saw the movement of her aunt as she approached the rails, and also that of a passing train by which she was killed. A few days after a letter was received which narrated the death of the lady at the very place and under the very circumstances described.

—23—  
This same person, at another time, woke in the morning with the conviction that a certain neighbor was dead, and so remarked to her husband, the physician. Neither of them had had any personal acquaintance with the individual. As they dressed and looked out of the window, the first object seen was a corpse on their neighbor's door. The lady had just passed away.

—24—  
The night that President Lincoln was murdered, a neighbor of mine, writes a physician, declared that the president was killed and by an assassin. It was several hours before the news reached the town.

—25—  
The wife of a New York clergyman made a similar statement just before this news arrived of the murder of President Garfield, and said that she saw him in a railway station surrounded by ladies and others.

—26—  
A lady residing in Chicago, was one day holding in her hand a sealed letter, that had been written and mailed by a gentleman in Georgia to one in Chicago. In a few moments, she said that she seemed to receive from the letter, the mental impression of a picture of scenes with surroundings different from anything she ever saw. The picture was very diminutive although very distinct, similar to one obtained when looking through the large end of an opera glass. She said she could see a collection of buildings recently constructed, one of them differing from anything she had ever seen, in which was a large vat, or tank, set in brick, with fire-place under it; all in seeming readiness for cooking or boiling something, she could not tell what. She was also conscious of the odor as of the cooking of fragrant herbs, and could distinctly see a man, who seemed to be the proprietor, or manager, and described his appearance, dress and peculiarities.

On opening the letter, the gentleman to whom it was addressed, found it was a proposition to unite in forming a company, to erect a factory or laboratory, and make patent medicines; he said the description of the man seen in the mental picture, was as accurate as one of the writer of the letter as one who knew him well would give, and the picture of the buildings and their contents, tallied with the plan the writer had in his mind when he wrote the letter.

For the Religio-Philosophical Journal.  
Is Life a Fundamental Property of Matter?

From an article by some writer who imagines that he is making a contribution to thought, by advancing old ideas under new names, and thinks he has unified things that are dissimilar by applying to them all a special term which has been used to designate one of them, the following extract is taken:

"The barrier between organic and inorganic nature is broken down, and life is recognized as a fundamental property of matter. This view of the origin or rather the non-origin and eternity of life, has been propounded in England by Mr. Huxley, and in Germany by W. Preyer, chiefly."

The belief has been gaining ground rapidly during the past quarter of a century that all organic forms, vegetables and animals, from the lowest to the highest, have in some way been evolved from the inorganic world; in other words, that the fiery globe and the diffused nebula even millions of years ago, contained the potentialities of living creatures; but that "the barrier between organic and inorganic nature is broken down," is not true. There is no form of life so simple that we can refer to it as a connecting link between the domains which are distinguished, respectively, as organic and inorganic. The lowest organic forms exhibit certain phenomena not exhibited by the highest and most complex inorganic substances.

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stances. The two kingdoms do not run into each other at a point where now one is undistinguished from the other.

Nor is it true that "life is recognized as a fundamental property of matter" by scientific and philosophic thinkers generally. There are some who regard life as a property of certain kinds of matter, produced by peculiar molecular combinations, just as they regard the phenomena exhibited by any compound, salt or water, for instance, as the property of that substance; but they are not so simple as to imagine that phenomena which, in connection with matter, are something restricted and sui generis, can be "a fundamental property of matter." The position of Huxley, whose name is mentioned in support of this crude notion, can be briefly expressed in a quotation from his writings. He says:

"Carbon, hydrogen, oxygen and nitrogen are all lifeless bodies. Of these, carbon and oxygen unite, in certain proportions and under certain conditions, to give rise to carbonic acid; hydrogen and oxygen produce water; nitrogen and hydrogen give rise to ammonia. These new compounds like the elementary bodies of which they are composed, are lifeless. But when they are brought together under certain conditions, they give rise to the still more complex body, protoplasm, which exhibits the phenomena of life. . . . The phenomena exhibited by water and its properties, so are those presented by protoplasm, living or dead, its properties."—Huxley on *The Physical Basis of Life*.

Notwithstanding this strongly materialistic terminology, Huxley is not a materialist. He is, on the contrary, an idealist. In his address on Descartes' "Discourse," Huxley further observes: "Thus it is an indisputable fact that what we call the material world is only that which is under the forms of the ideal world; and as Descartes tells us, our knowledge of the soul is more intimate and certain than our knowledge of the body. If I say that impenetrability is a property of matter, all that I can really mean is that the consciousness I call extension and the consciousness I call resistance, constantly accompany one another. Why and how they are thus related is a mystery; and if I say that thought is a property of matter, all that I can mean is that, actually or possibly, the consciousness of extension and that of resistance accompany all other sorts of consciousness. But as in the former case, why they are thus associated, is an insoluble mystery."

In the sense in which the writer we are criticizing claims life for matter, he has no support from Huxley, nor from English and German thinkers generally.

Modern Biologists, the writer declares teach, "No living substance but from living substance. There is no life but from life. The hypothesis of *generatio æquivoca*, of a spontaneous generation of life, of heterogenesis, and of a vivification of dead matter, as it had been supposed to take place in putrid substances, are counted now among the many superstitions of science which are doing their worst."

Theory of evolution thus far made to produce living forms artificially have not been successful. It may not be possible to produce them. But there is no reason for denying that life on this planet was the outgrowth originally from conditions which did not before admit of life.

Let Prof. Huxley, who ranks high as a biologist, speak on this subject: "With organic chemistry, molecular physics and physiology yet in their infancy and every day making prodigious strides, I think it would be the height of presumption for any man to say that the conditions under which matter assumes the properties we call 'vital' may not someday be artificially brought together."

Prof. Huxley says that if it were given to him to look back to the remote past when the earth was passing through physical and chemical conditions which it can never see again, he "should expect to be a witness of the evolution of living protoplasm from living matter."—Huxley on *Spontaneous Generation*.

Although this writer who expounds Huxley and other thinkers so strangely discards the idea of the derivation of living substance from non-living substance as mere superstition, to escape the difficulty of explaining how non-living substances could give rise to living forms, he exhibits phenomena so different from those exhibited by inorganic matter, how vegetable and animal organisms could have appeared without a miracle, on a planet which was once but part of a nebulous mass, childishly says that "life in the broader sense"; that "the most primitive and at the same time most intense life, must have existed on earth when our planet was still in its gaseous state. The death of the igneous form of life was the birth of the organic form of life."

"THE IGNEOUS FORM OF LIFE?" This life, or life "in the broader sense," is characterized as "self-motion or spontaneity" without intelligence or volition.

The spontaneity of living substance, is found in the Kingdom of inorganic nature also. A base and an acid rush toward each other and combine in the form of a salt.

"Our opinion is that the atoms, as well as the masses of matter, possess spontaneity or the property of self-motion which is akin to what in the higher form of natural phenomena in the organic kingdom is called life."

This is nothing but materialism, and materialism, too, of the old and crude sort. In "the broader sense" the claim is life is the motion of the universe. Material atoms and their motions, co-existent and co-eternal, are the source of all phenomena. From them has been evolved sensation and thought. What are known as phenomena of life: assimilation, growth, reproduction, sensation, etc., do not belong to the atoms; yet from these atoms and their motions come all these phenomena, together with the higher intellectual and moral qualities of man.

The writer is not able to state clearly his position, but this is evidently what he has a confused idea of and what he is trying to expound. He presents it as though it were something new, peculiarly original, unquestionably scientific, demonstrably true, and destined to revolutionize philosophic thought.

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avoiding any attempt at an explanation of the processes by which millions of living organisms have come to exist upon the earth. Scientific and philosophic thinkers, as they have come to recognize the reign of laws throughout nature, have naturally grown more and more into the conviction that all the various forms of vegetable and animal life, the only kind of life known, have been produced under natural laws, without any supernatural interposition. Knowing that this planet existed through enormous periods of time, during which the conditions admitted of no living beings upon its surface, and none in it or around it, investigators have dared to express the belief that life was evolved, first in the simplest conceivable forms, from the inorganic world.

The contention is that in the elements of the earth, even in the nebula, were the potentialities of life; not that there was life actually there, but forces and activities which, in the course of time would produce such conditions and combinations as would give rise to the phenomena of life. When the earth was in a fiery state there was, we may say, no oceans or lakes, and no beds of salt. But there were oxygen and hydrogen, which would some day be free to unite and produce water, and there were chloride and sodium which would in time combine and produce salt; and thus it may be said that the oceans and salt of the world existed potentially in "the fire mist." In like manner life existed potentially under the same conditions, though in fact there was no life present when the conditions were such that it could not exist.

How life was evolved from the elements that were without life we cannot explain. Huxley, Tyndall, Haeckel and others hold that somehow the forces in the inorganic world have been converted into those forces which constitute the life of organic beings, that all these modes of activity are fundamentally the same, that they are but different manifestations, all convertible into one another, of one great reservoir of force.

But now comes our dogmatizer and clarifier(?) In order to explain what has puzzled thinkers, how phenomena so different as those of the organic and those of the inorganic world can have a common basis and actual kinship, he assumes that "life is a fundamental property of matter." That is the reason that monism and man have appeared on this globe, which was once a ball of fire and before that part of a diffused nebula.

Thus the meaning of a special term which men employ to designate a peculiar kind of phenomena is stretched to cover all phenomena, and it is imagined that the difficulties are thereby made to vanish. If the molecular motion in a nebula, and the convulsions and upheavals of a cooling globe are characterized by the same term which has come to mean the peculiar and unique class of phenomena observed in vegetable and animal organisms, does such misuse of language make the difference—the difference between the purely physical and the biological phenomena—any the less? As George Henry Lewes wrote touching this point in 1877:

"The general concept of mankind has made life synonymous with mode of existence. . . . The universe assuredly exists, but it does not live; its existence can only be identified with life, such as we observe in organisms, by a complete obliteration of the specialty, which the term life is meant to designate."

The experiments made to produce life in the laboratory of the chemist, have failed according to the optimistic expansion, because there is "no life but from life." Then it is admitted that the substances which Cross, Bastian and others used in their experiments were not living substances. They were destitute of life and therefore lacked the capacity to generate life. That was the reason. But if "life is a fundamental property of matter," it must be common to all matter. If there is matter, like "putrid substances," that is without life, then life is not a "fundamental property of matter."

"There are any substances which do not exhibit the phenomena of life, then life, if it is a property of matter at all, can be the property only of matter in certain conditions, in which case (since conditions are ever changing) it cannot be persistent, much less fundamental. It must be a product due to certain molecular combinations; and a property only in that sense is fugitive and fleeting in its nature."

By calling the motions of the inorganic world—the union of two elements, for instance—life, does not help us to understand how the motions of atoms—that is, their change of space relations—can give rise to feeling and consciousness. How the motions of atoms and molecules without knowledge or sensation, how their changes from one point to another can produce intellect and consciousness is not explained by the assumption that "life is a fundamental property of matter"; nor is any thing gained for the theory by ignoring the essential differences between unlike classes of phenomena, and by changing the meaning of a word which has been used to designate one of these classes, so as to make it include them all. The tendency of this method is to obliterate distinction and to lead to indefinite and general ideas.

AGNOSTIC.

That Little Ticking.

You have been cautioned many times to do something to get rid of that little ticking in your throat, which makes you cough once in a while and keeps you constantly clearing your throat. Your reply, "O, that's nothing," "It will get well of itself," etc., will not cure it, nor will the disease stand still; it will grow worse or better. This trouble arises from catarrh, and as catarrh is a constitutional disease the ordinary cough medicines will fail to hit the spot. What you need is a constitutional remedy like Hood's Sarsaparilla. Many people who have taken this medicine for scrofula, dyspepsia, loss of appetite, and other troubles, have been surprised that it should cure this troublesome cough. But to know the actual cause of the cough is to solve the mystery. Probably nearly all cases of consumption could be traced back to the neglect of some such slight affection as this. The best security on consumption, says that this disease can be controlled in its early stages, and the effect of Hood's Sarsaparilla in purifying the blood, building up the general health, and expelling the scrofulous taint which is the cause of catarrh and consumption, has restored to perfect health many persons on whom this dreaded disease seemed to have a firm hold.

In meeting every want and in accomplishing all it promises, Mellin's Food is the most precious gift that the household has received from modern science. Consumptives, convalescents from diphtheria, low fevers and all wasting diseases, find this eminent predigested food most nourishing and curative.

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## LOG CABIN GRANDMOTHERS.

An Indiana doctor has recently discovered in a common weed whose medicinal qualities have never before been suspected, a valuable remedy for bowel disorders.

There is nothing particular strange about this fact. Not in the least.

And yet the very simplicity of the new discovery would, with some, seem to throw just doubt upon its power. To make it one has only to pour hot water over the leaves of the plant. In its preparation no vast chemical works and appliances are required.

Is it to be wondered at since such plainly prepared remedies are accounted as of such great merit in these days, that such wonderful results attended our grandmothers, whose teas and infusions of roots and herbs and balsams, have exerted so great an influence in the maintenance of health and life?

Certainly not!

The greatest pieces of machinery strike us most by their exceeding simplicity.

The secret of the success of grandmother's remedies was their freshness and simplicity. Every autumn found the little Log Cabin abundantly supplied with fresh leaves, roots, herbs and balsams, which were carefully dried and prepared and laid away for use. Dreading to call a doctor because of the expensiveness of his far-made trips, they immediately gave attention to the disease and routed it before it had gained a foothold.

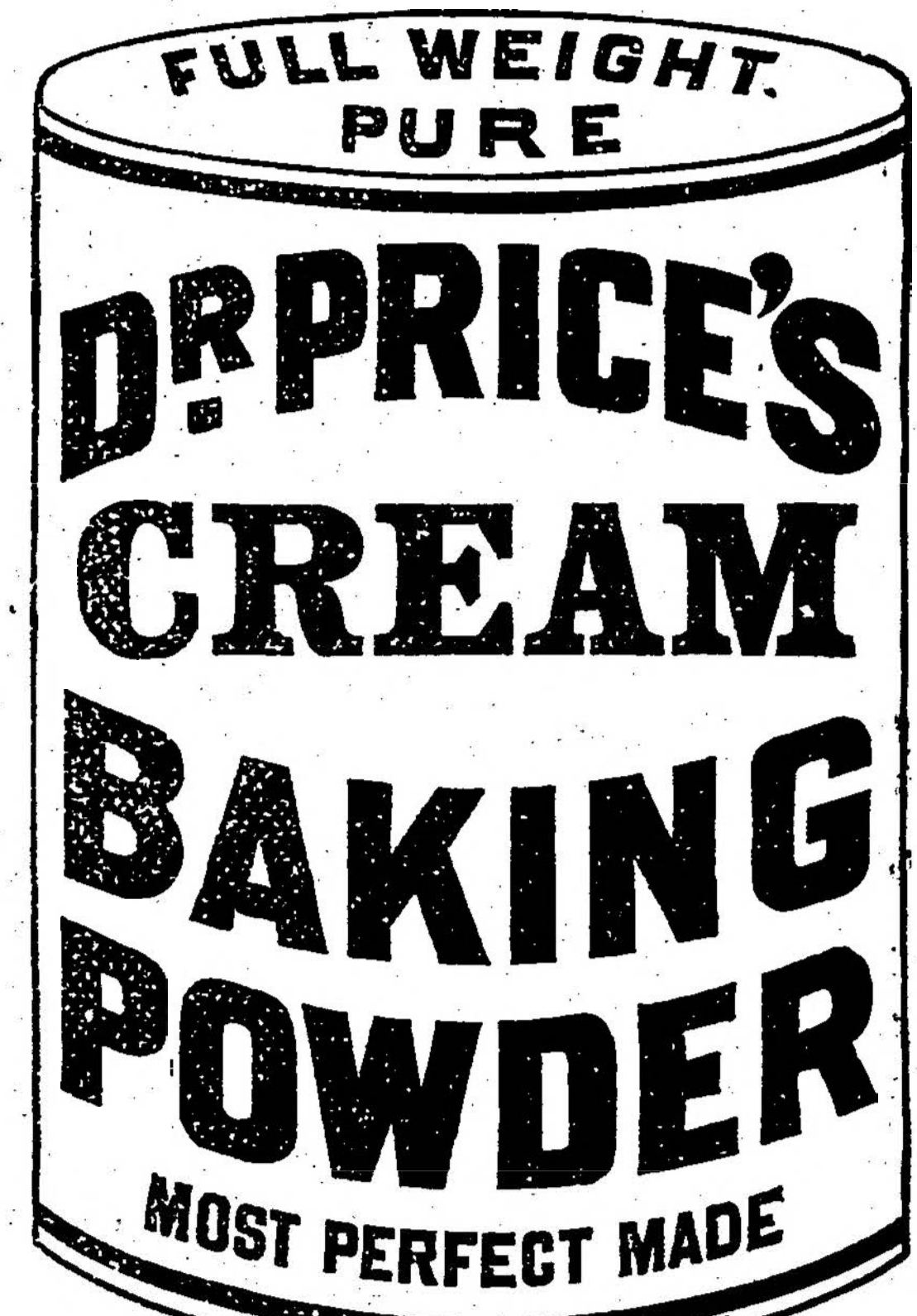
The old Log Cabin grandmother, in cap and high tuckered gown, and perchance bespectacled in rough silver, her weary feet encased in "hummer" slippers, the dear sweet nurse who rises to the view of many a man and woman to-day as the early years of life passed in retrospect.

The secrets of grandmother's medicines were rapidly being forgotten and the world was not growing in the grace of good health. To restore the lost art of log cabin healing has been, for years, the desire of a well known philanthropist in whose ancestral line were eight "goodly physicians" of the old style, men who never saw a medical college save in the woods, nor a "medical diploma" except that inscribed on the faces of healthy and long lived patients. Much time and money was expended in securing the old formula, which to-day are put forth as "Log Cabin remedies"—sarsaparilla, hops and buchu, cough and consumption and several others, by Warner, whose name is famous and a standard for medical excellence all over the globe.

These oldest, newest and best preparations have been recognized as of such superexcellence that to-day they can be found with all leading druggists.

When Col. Ethan Allen was making history along our northern frontier during the revolution, Col. Seth Warner, the fighting Sheridan of that army, who was a skillful natural doctor, used many such remedies, notably like the Log Cabin extract, sarsaparilla and cough and consumption remedy, among the soldiers with famous success.

They are a noble inheritance which, we of to-day may enjoy to the full as did our forefathers, by using, reap, as did they, the harvest of a life full of days and full of usefulness.



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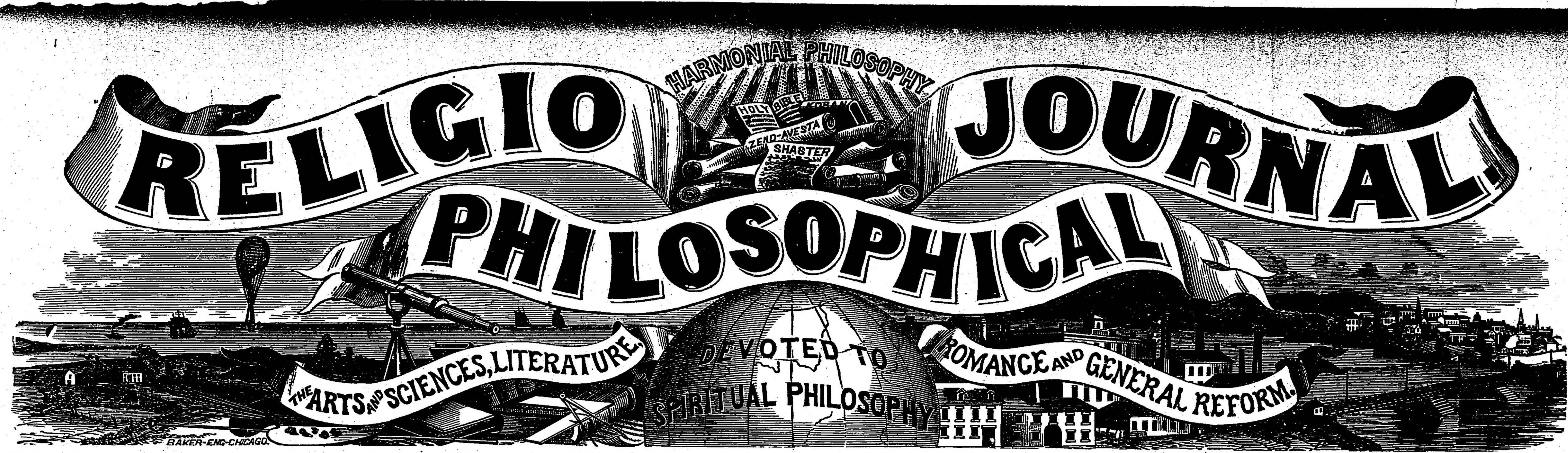
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No. 12

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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### WILLIAM KING McALLISTER.

The Fearless Judge, the Eminent Jurist, the Sweet-Souled Gentleman, the True Spiritualist.

All that is mortal of W. K. McAllister was gently and lovingly laid to rest on Wednesday of last week at Roseshill. The physical body is returning to its original elements to be again transformed in Nature's mysterious laboratory. The spirit of the great jurist, clothed in its spiritual body, has been welcomed to spheres supernal. His cultured, humanitarian, and music-loving nature was well fitted for the change, a change which some of us have the best of reasons for knowing was clearly foreseen as imminent by his friends in spirit life, a week before his departure, and while to all outward and medical sight there was no evidence of his early transition. It needs no undue stretch of imagination to picture the welcome given this man upon his advent into the next world. Amid the loftiest, sweetest music of the heavenly spheres, it is only reasonable to suppose that such jurists as Story, Kent, Marshall, Mansfield, Thurlow and Bacon, and statesmen and patriots like Washington, Jefferson, Paine, Douglas, Lincoln, Grant, Garfield and a host of their peers, together with a vast body of other bright spirits gathered to receive him; that timidly but with more love than all others, on the outskirts of this mighty host, eagerly anxious to press the hand of their friend, were those who when on earth and beset by misfortune and evil influences had been kindly yet justly dealt with and inspired to better courses by him. And those who knew him here, will know that the welcome of these humble, repentant creatures was sweeter to the pure-souled man of law and friend of the poor than all the honors bestowed by his peers.

Before recording the opinions of the press, the eulogies of his contemporaries and the funeral obsequies, we desire to place the public right as to Judge McAllister's Spiritualism. The universal feeling of affection and esteem which have found expression on every hand and which still continue, have had no parallel in the history of Chicago. Despite the fact that he was a long-time, well-known and pronounced Spiritualist, a fact which was not to be concealed or refuted, there have been various attempts made to break the moral force in favor of Spiritualism which the weight of such an eminent jurist's opinion would give, by either slurring the facts or defining his views in a way to mislead the public. In justice to this noble man, to his family and to Spiritualism the truth should be candidly stated, and gracefully accepted by the opponents of Spiritualism.

In the Chicago Tribune of the 30th ult., appeared a finely written and on the whole excellent sketch of Judge McAllister, prepared, as we have reason to think, by one who owed him a debt of gratitude greater than any other person in the city, a debt which

can never be repaid; gratitude for a judicial act which at the time stirred the entire community to its profoundest depths and brought upon the Judge a storm such as few men could have gone through and retained their hold upon public respect. We quote the following extract from the Tribune sketch for the purpose of demonstrating its falsity, as well as its injustice to the departed and to Spiritualism:

Herbert Spencer and the German writers were especially attractive to him. The realm of metaphysics had a charm for him, and he spent a great deal of time investigating phenomena which are the base of the spiritualistic belief. In common with every person of a finely organized temperament he "felt" that there were various phenomena which could not be readily explained by the ordinary powers of reasoning, and it was a source of pleasure to him to personally experiment with such matters and to read whatever came within his reach bearing on the subject. He had nothing but scorn for ultra-spiritualistic persons who with a word would brush aside as unworthy of serious contemplation the entire field of the supernatural; and it is probably some emphatic utterance of his upon such an occasion is responsible for the somewhat general impression that he was a Spiritualist. Those who have known him intimately for a quarter of a century deny that he had any greater interest in Spiritualism than any earnest student of metaphysics might have.

In 1885 the Western Society for Psychical Research was organized in this city for the purpose of investigating the phenomena commonly grouped under the name of Spiritualism. Such men as H. W. Thomas, D. D., H. Reeves Jackson, M. D., Prof. Rodney Welch, Mr. J. H. McVicker, Judge A. N. Waterman and many others equally well known were among the charter members. Judge McAllister was invited to become one of the original members; and in a note addressed to the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, dated March 23d, 1885, after referring to a long and painful illness and giving this as a reason for delay in replying, he says:

If my connection with the matter is of sufficient importance to make a postponement justifiable, I think by week after next I could attend. I feel a profound interest in such investigations carefully made.

Under date of June 12th, 1885, from his home at Ravenswood, he again addressed the editor of the JOURNAL upon the same topic. After speaking of personal matters which had occupied his attention to the exclusion of all else for some weeks, and which had resulted to his satisfaction he continues:

"Thoughts of other things come back to me. As I recur to the subject of psychical investigation there comes over me a feeling of incompetency as respects doing anything that may aid in the enlightenment of others. My devotion to my profession, with its peculiar tendencies has given me habits of mind which almost unfit me for any mere metaphysical or other speculations which rest upon a basis of what may be called inner consciousness, because for all this time, in which I have been so employed, I have had to deal with facts and principles perceptible to my understanding and backed by authority. Now the writers and thinkers whose labors have gone to create the literature of Spiritualism (and that includes the contributors to the JOURNAL) are possessed, many of them, of fine minds, and they are much at home in the domain of metaphysical speculation; but oftentimes their premises are too uncertain to be satisfactory to my mind, and I have concluded that the fault rests with myself. I am developed as an intellect in a way entirely different way. I want a material something, as a basis which amounts to irrefragable proof. So far as the phenomena of Spiritualism have gone to establish the continuity of existence, I am convinced. But as to any definite characteristics of that existence the record is far from clear to my perception, though I have striven hard and earnestly to learn. I have no objections to becoming identified with the Society for Psychical Research, but despair of being of any use. I regret the loss of what I might have heard and learned if you had come to the right place to find and visit us the other evening. Please give our kindest regards to Mrs. B."

"Respectfully Yours,  
"W. K. McALLISTER."

Thus, over his own signature and in his own hand, we have a direct and positive refutation of the as an intellectual being in an that, "The realm of metaphysics had a charm for him." "My devotion to my profession," says Judge McAllister, "has given me habits of mind which almost unfit me for any mere metaphysical or other speculation which rests upon a basis of what may be called inner consciousness; because, for all this time I have had to deal with facts and principles perceptible to my understanding and backed by authority. . . . I want a material something, as a basis which amounts to irrefragable proof. So far as the phenomena of Spiritualism have gone to establish the continuity of existence, I am convinced." How does this square with the Tribune writer's assertions? Any one wishing to verify these letters can see the originals by calling upon the editor of the JOURNAL. It may be said these expressions were embodied in letters not writing for publication, but there is no force in the remark, if thereby it is intended to intimate that Judge McAllister's views were not publicly known, for they were. In the RELIGIO-PHILOSOPHICAL JOURNAL for December 23rd, 1885, there was published a letter from Judge McAllister to the editor which accented what has hereinbefore been affirmed and quoted; it is therefore now reproduced with the headlines and introductory editorial comment:

#### The Expression of a Judicial Mind.

A Letter of Approval from Hon. W. K. McAllister, for Twenty-Five Years a Leading Lawyer, formerly on the Supreme Bench of the State of Illinois and now one of the Judges of the Appellate Court of the State.

Although the following letter might at first blush, seem of so personal a nature that its publication would violate conventional propriety, yet as it treats of the editor and his relations to the public, and gives such a clear statement of matters of vital interest to Spiritualism, we venture its publication. Emulating as it does from a gentleman who stands in the front rank of a profession distinguished for profound learning and the ability to weigh evidence, the letter is of great value not only in support of the methods and policy of the RELIGIO-PHILOSOPHICAL JOURNAL, but, incidentally, of the stupendous facts of Spiritualism:

WAUKEGAN, Ill., Dec. 9th, 1882.

Col. John C. Bundy.  
DEAR SIR:—Yours of the 6th in reply to mine of the 3rd inst., was duly received and I must thank you for your kind invitation, of which I will surely avail myself, whenever circumstances will permit.

I do not suppose we outsiders can half appreciate the difficulties you have encountered and the hostility you have experienced, in endeavoring to conduct the JOURNAL upon the plan and principles which you adopted soon after taking control. I have, however, perceived pretty strong evidence of some of them. Undeserved unpopularity for the first few years, was a result you could not have failed to anticipate, nor the pecuniary sacrifice incident thereto. The purpose has seemed to me (a not unexperienced observer) to be to elevate the tone of spiritualistic thought, by ever keeping in view the higher objects of life, in almost every phase, and striking at the shackles which confine the nobler impulses of human nature, in whatever form they may exist. And, although I was a careful reader of the JOURNAL, I have yet to discover the first instance in which you appeared to me to have swerved one iota from that purpose. Spiritualism, as it is called, is from its very nature, when embraced by certain classes of minds, peculiarly subject to the growth of that which seems to another class of minds very much like a mere exorcism caused and nourished by credulity and superstition, both of which have, long since, been tried and condemned in the forum of modern thought and civilization. But when you attack them, the cry of persecution is raised, and you are denominated an enemy to the cause, that is, of Spiritualism, which will surely perish, unless that growth can be effectually restrained and reason and sound philosophy substituted and maintained. There is no one sect, there is no one religion, or system of philosophy, which embraces all truth, wisdom, or even errors. There are some good and many errors in all of them. Spiritualism has its full share of both; and the pointing them out and drawing the distinction between them, is an ever-continuing demand and difficulty. That, as I conceive it, is the mission of the JOURNAL as respects the cause it has espoused, which embraces every object calculated to elevate the human mind and ameliorate the condition of all classes of human beings, so far as they may be suffering in the bonds of ignorance, vice, or superstition. I cannot perceive why any man, who has a due regard for the welfare of society, should not support the JOURNAL, even though he may belong to the popular churches of the day. But, as to those who are interested in and derive comfort from the spiritual philosophy, like myself, the duty is obvious; and I have no doubt that if you will struggle on bravely as you have to a certain class of minds in Spiritualism. In the issue of September 4, 1886 of one of the several now defunct Spiritualist papers—dead because they opposed the platform of the JOURNAL, because they failed to adapt themselves to a steadily growing environment of reason and scientific demands—and of which Mr. Henry Kiddie has had the honor to be associate or corresponding editor, appeared the following editorial over his initials:

SPRITUALISM JUDICIAUALLY CONDEMNED.  
In sustaining the will of the late Wilbur F. Storey, in a recent decision, the Appellate court went out of its way to pronounce a condemnation of Spiritualism. Though deciding that the fact of Mr. Storey's being a Spiritualist did not invalidate the will, since his letters in 1881 "bear internal evidence of acuteness, precision, business dis-

crimination, and prudence on the part of the writer,"—the judge went on to remark:

"The fact that one who professes a belief in what is known as Spiritualism may be influenced by and give credence to alleged communications from spirits, which, in fact, no communications, but impostures and delusions contrived by designing persons, is far from sufficient to prove in such persons want of testamentary capacity."

This obiter dictum is worthy of the immortal Dogberry; and one of these days the learned occupant of the bench who pronounced it may be "written down" as "that public functionary" desired that he should be entered on the record. The decision of a judge upon such a matter has no importance, since it must have been dictated by ignorance and prejudice.

Mr. Storey, whose letters presented every indication of a sound and acute mind, was a thorough believer in the reality of spirit communications, as the writer of this happens to know, having letters on file received from him in 1881, in which he referred to such communications from the spirits of certain well-known persons, in which he expressed implicit confidence. Which is the better evidence the opinion of a judge who probably has never investigated the subject or that of a man, with the judicially established mental calibre here assigned him who had made a careful investigation of the subject, and knew of what he wrote? Of what value is this wild assertion of the Illinois judge of an inferior court, compared with that of John W. Edmonds, Chief Justice of the highest court of the State of New York, or of Lord Lyndhurst, the English Chancellor, not to mention a host of other legal luminaries who have accepted spirit communications as a fact. This decision of the Appellate judge is in legal parlance, only a *brutum fulmen*, and can excite nothing but the pitying derision of intelligent minds.

Knowing that Mr. Kiddie had followed his usual custom in this instance, of dogmatizing upon a subject concerning which he knew little, and that little only a stumbling-block to him, we sent the clipping to Judge McAllister, supposing the Appellate Court in which he was one of the Justices was not likely to have anything more to do with it, and invited a statement that would put the matter in its right light before the Spiritualist public. We now publish, without further comment, Judge McAllister's reply, which is as follows:

RAVENSWOOD, Sept. 3, 1886.  
DEAR COL. BUNDY:—I received your note enclosing a criticism of Mr. Kiddie upon certain language used by Judge Moran in delivering the opinion of the Appellate Court in the Storey will case.

That case has been taken to the Supreme Court. If that Court should affirm our judgment, then it would be competent for the contestants to file a bill in chancery and present a case for the overthrow of the will upon broader issues than those in the former case, so that the questions may come before our court again; and if on the contrary the Supreme Court should reverse our judgment, it would send the case back to the Circuit Court, for a new trial, and so, in that event it might come to the Appellate Court for decision. Such being the state of things, it would be improper for me to enter into an extra-judicial discussion of the matters involved in the Kiddie criticism.

It is not, however, improper for me to say, that Mr. Kiddie has entirely misapprehended the passage from the opinion to which he objects and fumes about, or he means to take the position that, in the view of all good, true Spiritualists, there can be no such thing as fanned, pretended, stimulated, or superstitious utterances of alleged mediums; and that any Judge, who thinks and asserts that there may be, is worthy only of the unmitigated contempt of all true, faithful believers. Oh! I am sometimes so disgusted with the blind credulity and crack-brained crotchets and nonsense of the spiritualistic literati, as they assume to be, that I feel inclined to dismiss the whole subject from my thoughts. But there are great aptitudes of mind, which a thoughtful man or woman cannot dismiss at will. What we are and what we are to be after the trials and sorrows of this life are passed, are among these questions. Whatever light Spiritualism can afford, the yearning soul demands. But light,—truth,—it must be, or it is mere delusion, sham, mockery. The history of civilization for the last century teaches us, that any system of religion or philosophy, which in its essential elements will not bear the tests of a sound rationalism must, in time, fail and pass into oblivion. If Spiritualism will not endure such tests it, too, must pass away. I believe there is a basis of truth and fact on which it may safely stand, where the battle with fraud, jugglery, blind credulity, and other errors is ended.

#### LEGAL CAREER.

The following brief resume of Judge McAllister's legal career copied from the Chicago Times, is, presumably, substantially correct, as far as it goes:

Last August Judge William King McAllister completed his 70th year, having been born in Salem, Washington county, New York, in 1818. His father was a well-to-do land-owner and farmer at that place, and until his 18th year the future judge worked upon the farm, meanwhile acquiring a thorough primary education. Entering college at 18 he began the study of law when about 21 years of age with a Mr. Henry, of Wayne county, New York. His legal

studies completed he commenced practice for himself at Albion, in that state, remaining there about ten years. Even thus early in his professional career he gained a high reputation as a lawyer and was acknowledged the peer of many of the ablest legal minds of the state. He came to Chicago in 1854, moved thence to the unmistakable indications of great professional opportunities in the rapidly growing city. He soon rose to an enviable position at the bar as an acknowledged leader and for several years was a member of two or three of the best known law firms in the west. Judge Tukey was formerly closely connected with him in legal practice and Gen. I. N. Stiles was his law partner from 1857 to 1859, when he was elected judge of the old recorder's court. Previous to this time he had been nominated for judge of the Superior Court, and in 1866 ran against Judge Jameson for that post but was defeated. When elected to the recorder's court he found the city suffering from the depredations of an extraordinary number of hardened professional criminals, notably burglars, who seemed to successfully set the police and indeed the courts at defiance.

Judge McAllister, while a man of tender heart and the most generous sympathies, was inflexible in the discharge of official duty and abhorred with all the repugnance of his strong, well-balanced nature the professional criminal who preys upon society. As recorder he brought to the administration of justice a vigorous execution of the law, and some of his sentences at the time are remembered as exemplary in their severity. In this way he very soon rid the city of the horde of burglars and foot-pads who up to the time of his election to the bench of the criminal court had fairly infested it. Elected to the Supreme Court in 1870 he resigned in 1873, but during this period of three years he added to the judicial records of that tribunal several of the most valuable, profoundly learned, and generally quoted opinions within the reports. After his resignation from the supreme bench he was again elected a member of the circuit court of this county and served as such until his appointment as a judge of the Appellate Court, which position he filled with rare ability and general satisfaction up to the time of his death. In this court he was actively engaged in the duties of his office until last Friday afternoon, examining briefs and arranging for trial of cases. His last words in connection with appellate business were uttered then to one of his brother judges, when, after looking through some of the papers in a cause, he laid them on his desk with a sort of half sigh and said: "How I do hate a mechanic's lien case."

#### EULOGIES OF PRESS AND BENCH.

From the great mass of eulogies and expressions of the press and people the following are selected as representing all:

[The Chicago Herald.]

Politically Judge McAllister was a Jeffersonian Democrat, educated to believe in the people and in personal liberty. It was because of his strong bent in this direction that he administered justice so fearlessly and so admirably. No man was ever condemned before him on general principles, but every case was tried on the very right of the issue made. A man charged with theft could not be convicted of murder, and the man charged with murder must be clearly proved to have committed that crime. Otherwise they must go free. No storm of public sympathy or clamor ever caused him to move one iota from the just path he had marked out for himself, and all he ever did met ultimately with the approval of the people. When, after the celebrated local trial, the result of which did not apparently meet the views of the community, a largely signed petition asking his resignation was sent him, he only said: "My conscience is clear; let the people judge." A year later he was re-elected by the largest majority ever given a judge after a party contest in Cook County. This was the popular recognition of his integrity as a judge. He leaves an enviable reputation and one that may well be emulated by every member of his profession. He lent an added luster to the bench, and it will be many a day before a better or braver judge shall sit in his place.

[Chicago Daily Tribune.]

Judge McAllister's friends and associates at the bar unite in ascribing to him the most perfect simplicity and purity of character. "His mind," said an old law partner, "was as simple and pure as that of a girl." He was never heard to utter a vulgar word. He would blush at an indelicate allusion and retrace as a person that may call an obscene suggestion or story told in his presence.

His sensibilities were of the finest. All his ponderous accumulations of legal learning had no effect in the way of crushing out the sentiment of his nature. It was not seldom apparent in his decisions from the bench that it had not been necessary for him to learn from books the cardinal principles of justice. His temperament was poetical, though it was not for strangers nor the public generally to know this.

Judge McAllister loved his profession. He is believed to be the only American lawyer whose judicial decision in a criminal case has been found worthy of a place in English legal compilations. . . .

There was something decidedly out of the commonplace in the McAllister family. The Judge was exceedingly fond of music. His wife was musical, and until their talented

(Continued on Third Page.)



### The Physiological Side of the Theory of Enlargement.

JOHN E. PURDON, M. D.

The accomplished English Spiritualist "M. A. (Oxon)" is inclined to the belief that I do not know how to appreciate the value of "facts." In Notes by the Way, his leading editorial in *Light* of September 15th, 1888, that gentleman criticises an article of mine which appeared recently in the RELIGIO-PHILOSOPHICAL JOURNAL, under the title of "Spiritualism and the Doctrine of Enlargement." He says: "Nor are we to set up our own standard of judgment as to what men of science call 'facts.' Dr. Purdon is insistent as to 'facts.' Now facts are just what a man makes of them, and it may well be that an inspiring thought that fructifies in a single mind may be, from the standpoint of spirit, seen as they see things, worth a whole bushel of what Dr. Purdon wants revealed to him. The 'fact' of this world may be the fallacies of the next; and if they be ever so real here they may be worthless by the side of that ennobling thought which avails to raise and purify a life."

At the risk of being tedious I reproduce the passage complained of, as it is important to a proper understanding of my position: "The unverifiable statements of the spirits themselves go for absolutely nothing; almost all of them are contradictory and absurd; and display the grossest ignorance of the wildest extravagance. Any one who wishes to traverse this statement produces a single instance of new truth given through a medium apart from his own possibilities as a rational thinker and worker. The new facts he exhibits may furnish the data for true or false judgments; but all the facts so produced are related to this life and the judgments passed upon them are essentially those of mortals."

Now "M. A. (Oxon)" has long been known among Spiritualists as a very high-class writer, so much so, that he has been regarded by himself, as well as by others, as an inspired teacher; inspired, if not by God direct, by a very exalted spirit called by him Imperator. In addition to his "Spirit-Teachings," pure and beautiful, I am sure, in their way, "M. A. (Oxon)" has strongly advocated the doctrine of the definite personality of returned spirits and the possibility of the proof of the same, thus opposing what may be termed a dogmatic psychology to that critical attitude of mind which no wise man would call for more than in that branch of the Natural Sciences, which is termed phenomenal Spiritualism. I, on the other hand, have always professed my adherence to the method of analogy in the study of Spiritualism, feeling quite sure that the established laws of physics, expanded into the language appropriate to that larger theatre of animated nature, would, some time or other, supply us with the key to the modern well-known mysteries, and to reduce these phenomena into their proper places as corollaries to the general theorems. On another occasion, several years ago, the same gentleman as president or orator of a society of London Spiritualists, indulged in a criticism, more forcible than just, at my expense because I attempted to apply physiological principles and the doctrine of evolution to the study of mediumship. The fact is, our methods are radically different.

Some time since a very graphic account was given at a public meeting in London, an account of which appeared in the JOURNAL, of a strange and thrilling experience which occurred to "M. A. (Oxon)" when he first undertook the investigation of the mighty subject of Spiritualism. He stated in answer to a call to give some unquestionable demonstration of the return of a bona fide individual spirit, that sixteen years ago he had an opportunity of seeing Miss Lottie Fowler at a séance which was open to the public. The manifestation, which he regarded as conclusive of the presence of another than the medium acting the machinery of her flesh and blood, was the personification of a friend of his who had come to a sad and untimely death by his own rash act. I well recollect the awe-inspiring effect of the medium's statements and the conviction of the truthfulness of the scene, as portrayed by her, which induced me to lean over and in a whisper ask my right-hand neighbor what was the character of his friend's death. I did not know for years to whom I had been addressing myself, but the answer given me in an impressive tone—He was drowned—has often recalled that scene to my remembrance, and is so far a bond of sympathy between us. In describing that scene the learned advocate of determinate personality through mediumistic manifestations, did not mention another circumstance which happened on that memorable evening, namely, the account given by the medium to my left-hand neighbor of the appearance of a spirit belonging to him, who presented himself to her mental vision with his throat cut. The particulars of the case not having been communicated publicly, its interest was not, of course, as great as it was to me who had the advantage of hearing the details of the murder from the person addressed by the medium. This gentleman, a medical man, like myself, investigating Spiritualism for his own direct information, and for the first time, had a brother who two years before went to the far west and built himself a log cabin where he lived alone until chance threw in his way a tramp whom he befriended. This man having left his benefactor in the day time, returned at night, and as the other opened the door at his knock, plunged a bowie knife into his throat. But these were not the only instances of clairvoyant power which Miss Fowler exhibited to me that day. During the morning of the same day I had, without informing a living soul of my intention, called upon her at her private lodgings for a sitting, at which nobody but ourselves should be present. After some general conversation the lady went into a trance, apparently at will, and immediately began to give me certain information regarding my mother who had died some years before. She said, "Sarah, is here. She died of a tumor or cancer," and then followed certain remarks more or less pertinent relative to the meeting of my mother with persons mentioned by name who may have been her relatives. The interesting part of this interview was the conviction that was forced upon me, that Miss Fowler with spiritual entities, or had access to my store of past experience, with which I ordinarily relate myself by the aid of the faculty of memory. A few years afterwards I had conclusive proof that direct communication from brain to brain took place between Miss Fowler and myself, as a false impression regarding the health of an intimate friend was conveyed to her from me with a full elaboration of details on her part, even to the appearance of the funeral, which fortunately the result entirely contradicted. This experience, however, must stand upon its own merits and

must not weigh against any other such as those above recorded.

Now as my object at present is simply to contrast my method of investigation with that of my critic I shall pass on to another experience of my own before making any remarks upon the conclusions to be derived from clairvoyant manifestations of cerebral activity. A few years ago an opportunity offered of making some experiments with the sphygmograph in the case of Mr. Charles Watkins, the slate writing and pellet medium. On that occasion Mr. Watkins desired me while he was out of the room to write the names of several departed friends upon pieces of paper, asking each one to give an answer to a question written upon the same and after folding the five separate pieces and further crushing them so that they were no longer identifiable, I held them in my own possession all the time while he told me the names and read out the messages. I can only say that the performance of Mr. Watkins was the most wonderful and satisfactory that ever came under my notice. I remember that a rather serious dispute arose between Mr. Watkins and myself relative to the initials of one of the friends, in which I was wrong and he was right, and when with a very red and angry face he insisted he was right before I opened the paper, the fact being that while my mind was concentrated upon my brother's name, the paper picked out by Mr. Watkins or rather indicated by him for me to open, was that containing my mother's name. The former initials were W. S. P. and the latter S. J. P., but as the J in the name of my mother was seldom used the sound of the initials as repeated was quite unfamiliar, although I had just written them down, and I fell into the error of regarding the medium as having only made a partial success of that trial. The application of this remark will be perceived presently. The great value of this séance turned upon the fact that Mr. Watkins did make the important mistake which he himself immediately corrected. The name of one of my dead friends was H. J. Frew, and this name was given in a tentative manner—"Fr-e-e, Frew, Frew," the last spoken with emphasis, at the same time that his manner was well imitated and an answer given to my question in general terms, but not in such a way as to lead me to believe that the inner meaning of the question was understood. This remark, indeed, applied to all answers received to all my written questions. Another error on the part of the medium was in giving the question, Did I get the promised test? as, Did I get the promised test? the error in the last word being corrected as before.

Here is a fact upon which I lay great stress; it is a grain of wheat among many bushels of chaff offered in the way of explanation of mind-reading, thought-transference, spirit-messages, etc. From the evidence here produced I am of opinion that a process of preparation, into which the visual centre entered, was employed by the medium, and that extra-ocular vision of the papers as written upon was a possibility in this instance. The case did not present the characters of one of mind-reading or thought-transference, as it is called, but pointed out the existence of an unmistakable difficulty on the part of the medium in reading my peculiar hand-writing. The W in the first instance being taken for M, while in the second instance the S was thought at first to be an n.

An analogy exists between the sensori-motor processes of voluntary activity and that more spontaneous form of vital relation in which the wants of the organism are responded to by processes in direct correlation with such wants, as made known by their special form of stimulus. These wants may be attended to by the muscular system, as in the numerous automatic actions of the body, or in some other manner as when a secretion is poured out or an injury repaired. Analogy, therefore, suggests that in the instance of mediums like Mr. Watkins it is no great stretch of the scientific imagination to correlate the unknown motor activity employed in slate-writing, for instance, with extra-ocular vision; the one in fact is the working supplement to the other.

Several years ago I advanced a theory of dissociation of the muscular consciousness to account for the want of knowledge on the part of the medium when manifesting spontaneous exhibitions of directed energy outside the limits of muscular contraction. With this dissociation must also be included that of ocular vision, whereby the eye, actuated by its complicated muscular apparatus, picks up rays of light from the various parts of space over which it sweeps, and presents them to the retina, that special expansion of the visual centers in correlation with muscular motion. The dissociation of the muscular consciousness would logically carry along with it that of the ocular-vision consciousness, to coin a suitable term, so that the empirical ego, or the ego of ordinary consciousness, and the relation of the body to space would be profoundly modified if not temporarily annihilation. But the true ego, man as he inhabits the world of spirit, or, as I prefer to put it, man as he is in direct relation with spirit, at once begins to suit the hand of the medium, and to correlate his forces so as to react to impressions in an appropriate manner. This must be true of the medium, however he may act, for it is no more than the modern idea of life. The so-called "development" of a medium is an exemplification of this physiological truth; we can perceive directly the tentative process through which command is obtained and the new adjustment of means to ends completed.

The revelation of Spiritualism, regarded as a branch of natural philosophy within the domain of law, has hitherto been a failure on account of the false method adopted for its investigation. It has been too often assumed that the spirit of a man is something absolutely different from his body, that, in fact, the latter can be cast aside entirely with great benefit to the former. It has further been assumed that when the body of the medium is, as it were, laid aside in a condition of trance or insensibility the spirit is free to call upon its own inherent powers and can work wonders beyond the comprehension of the body, thought to occupy a lower plane of existence. The spirit of the spirits are called upon to give an account of how these things are done, and nobody does respond to the calls of their credulous and unscientific admirers, for they pour forth oceans of rubbish in answer to their calls, and flood the literature of Spiritualism with the most fantastic accounts of other-world news. That they never have produced anything of the slightest importance to science, is proof positive that the method of inquiry has been a false and misleading one.

Spiritualism, a branch of anthropology, must have a biological root, and its investigation can only be successfully pursued by regarding it as the science of Human Enlargement, which treats of the higher evolution of the individual man as contrasted with that of the race of which we know this earth to be the theatre. Continuity is the very

essence of modern science, and, therefore, if Spiritualism, i. e., the higher anthropology, is to crown the hierarchy of the sciences, its fundamental laws and principles must be in complete harmony with those which govern the manifestation of the spirit through the agency of the healthy, living body and its more or less pathological equivalent, the body of the actively operating medium. In the study of the observable changes of the latter, that is to say of its departure from the normal physiological standard, he will have given us the first data towards the establishment of the general science of enlargement, which will be in complete continuity with the science of life and through the application of the self-same principles, though of more extended applicability in the higher state of existence.

The motor centres of the brain in general express themselves through the muscular system, and the visual centres are generally stimulated through the medium of eyes. But just as we know that directed activity can express itself otherwise than through the muscles, so may we rationally infer that a mode of exciting the visual centres of the brain, independent of ray-vision, exists and that a strict correlation may be established between the meta-motor and the meta-sensory corresponding to that correlation which in the sensori-motor process is the very essence of our familiar life.

Physical mediumship is now an every-day, vulgar fact; clairvoyance is also a well established reality; put two and two together and the above view forces itself irresistibly upon the physiologist whose experience in Spiritualism is sufficiently extensive to overcome that older and more dominant experience which says that a man can do nothing without the aid of his muscular system. Slate-writing and such things have up to the present offered immense difficulties to their rational explanation, but whether on the spiritual or the physiological theory the correlation between the impression and the expression must be provided for in anything which claims to be a scientific treatment rather than a mere verbal paraphrase of the matter in question. To us who have learned the use of eyes all muscular activity is clothed upon a visual plan; we picture more or less vividly what we are about to do, and so close is the relation existing between eye and muscle that in certain cases of disease, where the organic correlation between the separate units of the muscular system is lost, the functional correlation established between the visual and muscular systems is for a time able to supplement the loss of the former.

We already acknowledge the existence of correlations of functions in our automatic and our subconscious activities; what logic suggests is the existence of a correlation between the existence of the same for our meta-empirical purposive activities? What it is that plays upon the organism so transformed in their functional activities, is a difficulty that remains pretty much in the same place as before. Man the thinker and designer is as much a mystery to himself as ever he was; but when we remember that an organism is given to each of us to be a passive agent in the hands of other forces, as well as an active obedient to the will and design of its owner, we may with perfect equanimity suppress our wonder as well as our pride when we hear a claim advanced to the communication of a departed spirit through the organism of a living man or woman.

Whether a given communication comes from the individual purporting to be veritably represented thereby, is to be determined from the examination of the particular case and history of whatever is done with phenomenal Spiritualism regarded as a branch of natural science. When, therefore, I say that I never have had any communication that could with anything approaching to certainty be regarded as coming from a person once alive and then dead, I only echo the words of tens of thousands who have investigated Spiritualism, without casting one iota of a stigma upon that which I know to be the science of meta-consciousness, human activity, when pursued with proper precaution.

Perhaps it is better for me that I had not the overwhelming convincing proof of personal identity after death which "M. A. (Oxon)" and others claim to have received. Such might have distracted me from my own proper work which has been to contribute my humble quota to the explanation of the physiological and scientific import of Spiritualism. I can only say with regard to what has been a common experience to me and my critic, that the obtaining information concerning the former doings of a dead friend, which are only recognizable as such by an appeal to the hearer's own memory, is a very long way from the necessity of being forced to recognize the actual presence of the said dead friend.

I certainly acknowledge the authority of the privileged intellect of "M. A. (Oxon)" in the fact that he is himself a medium of great power for high and beautiful thoughts; but then again he is a fine writer and a bold thinker in his normal state, and I very much doubt that he could write well in the former state if he could not do so equally well in the latter. Indeed, I believe honestly that his very ability would mask the value of any claimed originality on the part of a communicating spirit, and good authorities have thought so too.

I should like to put a hypothetical case before my learned critic, the point of which struck me very forcibly one evening long ago when investigating in my own house with a private medium. When in the trance state she wrote down a man's name with a bold flourish and in a masculine hand, on seeing which, as she awoke, she gave a start saying, that her brother had written it. "How do you know?" said she; to which I replied: "Can not one who remembers accurately also construct, granting the existence of the esemplastic or moulding faculty?" My question seemed unanswered and so I submit it to the consideration of all thinkers under whose eyes it may fall, as it is very suggestive.

Let A be an investigator; let B be a medium; and let C be a materialized figure capable of motion and speech. It is an acknowledged fact that B has a possible access to A's brain with an unlimited amount of its contents; it is further granted that B is possessed of physical mediumship, i. e., is capable of expending energy upon the space content so as, in accordance with the principle of the conservation of energy, to exert stresses upon that content thereby producing what may be called pseudo matter, which, under the action of a guiding intelligence, that of the medium himself, for aught known to the contrary, may be moulded into the form of a man. Now the union of these two powers in the person of one medium is not unfamiliar to Spiritualists, and hence the question arises: What warrant can A have that the simulacrum of C of an old friend is not the joint product of himself and the medium B, when the appeal to A's cerebral store-house of remembrance, by hypothesis, open to

the inspection of B, albeit unknown to him, is the only test available for the verification of C's identity? For myself I must say that the difficulty is insuperable except on the ground of the common-sense induction which saves us from mistakes (and often leads us into them too), in the everyday affairs of life. Under such circumstances the establishment of a true personality, I presume, a matter of individual experience and judgment, and does not submit itself to exact treatment.

I can not express my satisfaction that so able and cultivated a Spiritualist as "M. A. (Oxon)" should have brought before his English readers my views upon the relativity of consciousness and the consequent translation of the empirical ego into a higher personal being after death. The whole value of Spiritualism turns upon the evidence it supplies of the survival of the personality, even if that term be applied to cover an ever enlarging subjective state.

In a subsequent paper I shall present my rendering of the law of expansion founded upon the analogies of mathematical physics. I think that the time has come for a full and fearless discussion of the subject of spirit communion upon the basis of exact science.

### INCIDENTS AND INFERENCES.

#### Manufactories, Morals and Mediumship.

By the Editor of the Religio-Philosophical Journal.

Paterson, New Jersey, is a manufacturing town, hence Republican in politics. Through the kindness of Mr. Dougherty I enjoyed a tour through the silk factory. The marvels of inventive genius and economic industry illustrated in the varied and complex machinery and diversity of work are suggestive and impressive. How little the gay belles that flutter in silks and ribbons appropriate the toil and talent expressed in every fibre and woven into every fabric. Here the laborious thought of a hundred years, ground out of the mill of necessity, amid the groanings of poverty and unrequited toil, is mechanically correlated into a thousand nimble fingers and skillful artisans under the guidance of one will and the driving energy of one dynamic center. The exquisite accuracy with which the vast combination of machinery under the delicate tread of a hundred different ways at the same instant doing the finest artistic work in plain and ornamental silks of every imaginable pattern is astonishing; and to the thoughtful observer inspires reverence for the inexhaustible genius and industry of man. One shuttle at a single stroke carries the thread of forty spools; and one loom weaves as with one pair of hands forty thousand threads at once! This one loom employs from two to three hundred human machines to attend to the work of inanimate spinners and weavers whose breath of inspiration is the invisible steam, the correlative of fire and water. The amount of labor represented in the vast complications of machinery which to-day move the world is almost beyond the calculation or belief; yet there is plenty in the resources of nature to keep every mind profitably engaged and every hand employed. No amount of machinery can exhaust the creative power of nature. The more we conquer her obstacles and utilize her bounties the more inexhaustible her stores appear.

Some Orientalists claim that labor-saving inventions are detrimental to the welfare of nations! It is asserted that China once had all, or nearly all, the mechanical devices known to this age; and that the government found it necessary to issue an edict of annihilation to all labor-saving inventions as a protection to healthy industry and economic administration; and some of their savants predict that the evil influence upon domestic habits and industrial health due to the machinery that robs labor of its birth-right, will yet compel the advance nations of modern civilization to resort to a similar revolution backward, as the only solution of the mixed problems of labor and capital, individual and corporate in political economy. Bosh! Because blessings are abused—as all blessings are—it does not follow that they must be abolished. The richer the blessing the greater the possible abuse. The higher the function of any faculty the greater the field for its misuse and the grander the results it must ultimately yield. Let the quidnuncs who feast on the follies that inevitably follow the immortal light of Spiritualism, and cling to it like barnacles to a vessel at sea, look to lessons from the law of the glove-fingered saints and moralists who shrink from this Divine Guest from the sky, lest the debris which falls in the path of all evolution should soil their spiritual garments, taint their uncertain virtue and bury their satiric reputations in a maelstrom of undigested facts, and give them something to do besides nursing their own vanity, take courage, lay off their gloves and trust the truth as their safest guardian.

Paterson has a young society, called the "live and grow, whose laudable struggle is to furnish the inquiring public the best intellectual entertainments the spiritual platform can give. Among the speakers thus far engaged are Bishop A. Beales; Helen J. T. Brigham; Mrs. Stryker; J. J. Morse and Mrs. H. S. Lake.

While in Paterson I visited the Passaic Falls, a wild romantic spot, where in the rear, glaze of a morning, I stood within thirty feet of a most brilliant and beautiful rainbow; but I did not find the promised "pot of money"; and if it had been there my arm was too short to touch it—as it always has been too short to touch this magic and delusive fascination which inspires and enslaves the world.

My hospitable host, Mr. Ludim Crouch—an old Chautauqua citizen—kindly accompanied me from the falls to the pleasant home of Warren Sumner Barlow, where I spent two days agreeably. Mrs. Barlow, less known, is not therefore less young, or less entertaining than the venerable author of the "Voices."

With both I fared well physically and mentally, and felt refreshed. The poet-author read to me from the Mss. of his forthcoming volumes, "The Rhythm of Evolution," and the "Voice of the Church." From these extracts I can predict a rich treat for all lovers of logic set to music. The trend of thought leads all his previous works. The rhythm and melody are superior and the poetic imagery more vivid and beautiful than any of his earlier productions. All who have read his previous works will surely want these as soon as they appear.

In New York the sensational episodes growing out of the various "exposures" and the self-abasement and self-conviction of the Foxes, et al, keep the spiritual cause from stagnation. When the deeper nature is touched and self-avers and investigators put a value upon Spiritualism above the phenomenal excitement which can be quenched by a passing cloud, and act from the inspiration of superior motives and educational uses to which all phenomena should pay tribute, these moral blizzards and burlesques will cease to actuate the public mind and spiritualism will grow from within without the aid of such doubtful incentives. There is no danger of too much phenomena or of too high

an appreciation of all the phases of mediumship. The danger is the other way. To cultivate mediumship for the mere gratification of curiosity is to lower its value and endanger its dependence upon wise and helpful cooperation in the Spirit-world. Doubtless the mediumistic wrecks which furnish so much pious comfort to sectarian enemies are largely due to this cause. The best gifts of Heaven may be abused, and the reactionary discipline so painful to the pupil is administered in wisdom and love. The moral appetite of the people is indeed being made of such unhappy developments, as illustrated in the Diss De Bar trial and the Fox's foolishness.

LYMAN C. HOWE.

### For the Religio-Philosophical Journal. THEOSOPHY.

#### The Aim of the Movement and the Main Features of the Belief.

E. I. K. NOYES, F. T. S.

I have been an interested reader of the various articles which have appeared in this JOURNAL relating to Theosophy and to Madame Blavatsky, written by Mr. Coleman and others, and the answers to the articles. From the articles written against Theosophy and against the Theosophical Society it appears that there must be a very widespread misconception of the object and aims of the Theosophical movement and of the Theosophical Society as one of the means used in furthering this movement.

I wish to state at the outset that I lay no claim to authority in what I write. I shall simply try to give, as I understand them, the aims of the movement, which is generally spoken of as the Theosophical movement, and of which the Theosophical Society is one of the most influential instrumentalities, and the main ideas of my own view of the belief.

The objects as given in the documents of the society are three in number, as follows:

1. To form the nucleus of Universal Brotherhood of Humanity without distinction of race, creed or color.

2. To promote the study of Aryan and other Eastern literature, religions and sciences.

3. To investigate unexplained laws of nature and the psychical powers of man.

Of these three, the one which is most important and which is most strongly emphasized as the great aim and object of the movement is the inculcation of the spirit of brotherhood among mankind. It is not given out as a new idea by any means. It is as old as the human race but at no period without in historic times has there been greater need of emphasizing that idea than at the present day and in our western civilization.

Those of my readers who are familiar with Aryan traditions regarding the chronology of mankind, know that according to their traditions mankind is now at the end of a period of preparatory growth, and is now commencing a cycle where great strides forward will be taken in all knowledge and power. After several thousand years of preparation mankind is now advancing with great rapidity in the knowledge of all orders of nature, like a flower which takes long days of growth and preparation and then blossoms in a night. The same traditions assert that this advance and broadening of view will not only apply to the realms of sciences already known and to the discovery of new methods of using powers now in existence, but will open up to view realms of nature which until now have been not only unknown to the masses but denied to existence in other words, that there will be a vast advance on our knowledge of the superphysical or psychic realms of nature. While this is given simply as a tradition, yet I think close observation of the present tendency of scientific research will at least prove that it is not entirely unfounded. There has been within the last few years a great advance and broadening of our views respecting these subjects. We see this primarily in that our knowledge of nature, like a flower which takes long days of growth and preparation and then blossoms in a night. The same traditions assert that this advance and broadening of view will not only apply to the realms of sciences already known and to the discovery of new methods of using powers now in existence, but will open up to view realms of nature which until now have been not only unknown to the masses but denied to existence in other words, that there will be a vast advance on our knowledge of the superphysical or psychic realms of nature. 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but I think not. We are a civilization to-day where a few are rich, a large proportion comfortably well off, but in which by far the larger number are engaged in a fierce struggle for existence and competing against each other for a chance to make a bare living. Our business men to-day are engaged in emphasizing the purely animal law of existence which is called by Darwin the "Law of the survival of the fittest," and the fittest to live in this age are not those which the consensus of opinion in all ages has held up as the best and truest. The coldly selfish, the keen, sharp calculating natures which look closely after their own affairs are the ones who are the fittest in this age, and the meek, the humble, the gentle and spiritual natures are the weak who are crushed out in the race for 19th century success.

Is then the future advancement in knowledge and power likely to aid the best progress of mankind as a whole? I say most emphatically no. It would serve to hasten the destruction which must inevitably come to any civilization which is based on selfishness and the care of the individual solely, instead of each working for the advancement of the whole and gaining his reward in the greater prosperity of the race. The logical outcome of a system of life founded on selfishness instead of altruism must be anarchy. It must end in a state where every man's hand is against his neighbor and is looking out solely for himself.

Perhaps I can make my meaning plainer by taking an example from the lower realms of nature. We see the natural exemplification of the principle of brotherhood in a swarm of bees. Each individual bee works for the benefit of the swarm as a whole, each doing its appointed task of gathering honey for the benefit of the hive and providing for the sustenance of the whole. If a hive of bees should attempt to carry out the rule of life which governs the human race in this century how long would it last and flourish. In that case each bee would begin to gather all the honey it could for its individual use and not the benefit of the hive. It would not look for the honey entirely from nature but would try to gain a larger share by taking the honey gathered by other bees, either by force or by stealth. If anything it would be considered that honey obtained in this way was rather a credit to the individual bee than otherwise, as showing his sharpness and business ability. Yet how long would a hive last under any such rule of life. It might go on for a little while but it would inevitably end with internal dissensions and the dispersion of the bees. Yet this is exactly the rule which mankind in this century is trying to live by. It is apparently advancing under the law of selfishness, thinking that the selfish striving for the individual good even at the expense of other individuals is right. It is breaking a law of nature which says that the individual entity can only rise permanently through the rise of the whole body politic. The example of the bees may appear a very homely one, but it is exactly the exact illustration of the philosophical point of view. Namely, that mankind must rise, if it rises at all, through the combined efforts of the individuals working for the common good and not through striving for individual success at the expense of other individuals.

To hasten the destruction which must come of selfishness as a law of life, the same advance in 19th century thought which has led to the advances we have made materially, has invaded the domain of theology. It has led the great mass of thinking men to do their own thinking in religious and ethical matters just as truly as in scientific and secular, and weakened the hold which the world religions formerly held on man by appeals to his superstition and through hope of reward or fear of punishment in some future state. Men to-day are thinking for themselves. The mere assertion that any theory or hypothesis cannot be true because it disagrees with certain theological conceptions, or is contrary to certain interpretations of inspired writings does not carry weight now. On the contrary people are calling on theologians for proofs of their assertions and dogmas which shall be abreast of the culture of the age and appeal to common sense and reason, a proof which it is needless to say can seldom be given.

If men had confined their thinking to rejecting the dogmas which were plainly absurd, it would have been a good sign; but in many cases they went to the other extreme and assumed because some of the ideas of theology were plainly false, that all religion was a sham and that there was no foundation whatever for the beliefs of man except blind superstition. The spread of agnosticism and pure materialism among the thinking portion of mankind within the last fifty years has been very great and it has led to every truth whatever in religion and asserting that the best rule to go by was to "eat, drink and be merry, for to-morrow we die."

It is under such a civilization that the theosophical movement was founded. The aims of this movement are twofold. First and foremost to try, by inculcating and living to the best of our power the principle of the brotherhood of humanity, to check this dominant idea of selfishness and personal aggrandizement which is the mainspring of our life to-day and thus avert the logical result which must overtake a civilization founded on such a basis.

To furnish to thinking men a reasonable and common sense explanation of ethical facts with which we are all familiar, but for which no existing system has, or is offering, any explanation whatsoever unless an exhortation to believe on blind faith can be called one.

We believe that the destruction which will come as the outcome of the tendency of our life to-day can only be averted by the adoption of the principle of the brotherhood of man as a rule to live by. That altruism and the good of mankind should be the aim of life instead of individual self-seeking.

This principle of brotherhood is not a new idea put forward for the first time by Theosophy. It has been propounded as the rule of spiritual advancement by every great reformer the world has known,—by Confucius, Zoroaster, Buddha, Siddhartha and by Jesus of Nazareth. Nowhere is it more plainly stated than in the ethical teachings of Jesus of Nazareth. To be sure he did not enter into metaphysical explanations concerning the reasons for it, for he was speaking to people who could not have understood such reasoning, yet nothing in all his teachings is so plainly put as his injunction to "love your neighbor as yourself." "Do unto others as ye would they should do unto you," and the principles of right put forth in the beatitudes. Theosophical students believe that the principle of brotherhood and love towards mankind which has been taught by Jesus, Buddha, and other great reformers, is not simply a platitude, a pretty ethical saying which is not intended to be used in practical life, but we believe it to be an absolute

natural law of spiritual advancement, which is just as absolute in its sphere as the law of gravitation, and that it is only through its adoption in our daily life that mankind can make any lasting progress.

The second object as I said above is to furnish to thinking men rational explanations (or perhaps give out reasonable hypotheses) would be a better term) concerning many ethical facts in nature which we see around us, for which no explanations have been attempted, which are on a level with modern thought. The theories are not given out as inspired utterances which must be accepted absolutely on the authority of any one but are given to be examined as scientific hypotheses and judged without prejudice on grounds of reason and intuition. At least theosophical students recognize no authority as absolute but judge any and all theories on grounds of reason and common sense, and certainly I desire no one to accept any fact or statement of Theosophy which does not, after candid and unbiased investigation appeal to them as truth or to be at least a reasonable hypothesis.

The theories of Theosophy furnish so far as I have ever seen or read, the only rational and common sense religious conceptions concerning man which appeal to the reason and judgment and have any scientific basis. The three doctrines of Soul Evolution, Karma, and Re-incarnation taken together are the only theories which offer even a slight explanation of the present condition of mankind unless we take the purely materialistic ground that man is simply an animal and all nature is the result of blind chance.

I have said that the theories of Theosophy have a scientific basis. They are founded primarily upon the principle of the law of evolution, and almost all the doctrines given are founded directly or indirectly upon that law. It is recognized almost as an axiom by the scientists of to-day that physical nature (which is all of nature which they recognize) is under the domain of absolute law which is immutable and absolute and further that the universe is evolving under the law of evolution by which higher forms are continually evolving from lower.

Theosophical students also accept that law as axiomatic but in a much grander and more extended form. That admitting the existence of other states of being, at all those states must also be under the control of natural law. In other words, we extend the domain of the law of evolution over all nature, not simply material nature but over the domain of the soul. We believe that man, as a spiritual being is evolving from a lower state to a higher, and that instead of this life being the beginning to be succeeded by an indefinite future it is simply a page in the history of the soul which is being evolved and which we admit the existence of the soul as apart from the body and as an eternal being, it follows logically that it could have had no beginning, unless we bring in the conception of a God who is continually creating new souls, and who is very unfair to them at that, for instead of starting them equally in the race, some are given a body in Five Points in the slums, while others are given all the advantages of education and pleasing surroundings that probably at some point in the past all souls started level, but that the difference in position and environment to-day is simply a result of past acts and lives. That the apparent unfairness in life here when looked at from the larger point of view is simply the logical result of the sum total of past acts.

The same regarding Karma. Karma is simply the logical working out of these acts. It is simply the working of the law of cause and effect applied to all life. We all recognize that if we break laws of nature relating to the physical world we shall suffer for it. We are not punished by some outside power, but we punish ourselves. If we break laws of health we suffer poor health. The law of Karma applies that to all life and asserts that if any one degrades himself spiritually through selfishness, crime or vice, that he will surely suffer for it. He will punish himself for it because in so doing he neglects opportunities for improving himself spiritually and will fall behind in the evolutionary progress. According to that law the position of any one at any point in the future will absolutely depend on himself. If he improves his opportunities he will be higher; if he degrades himself he will stand lower. His position will depend not on the caprice of some outside power, but will be simply the logical working out of his past. We all recognize the working of that law when applied to the future, but it is equally true that the position of an individual to-day must be the result of past causes if there is law governing all nature.

I do not desire to go into a long discussion of these theories as all I wish to do was to give the main objects of the theosophical movement as I understand them, and a brief resume of the main principles advanced in theosophical publications.

Whether re-incarnation is or is not a proved truth, to my mind at least it appears as a reasonable hypothesis which explains certain facts regarding evil and the apparent unfairness in this world, which are hard to explain without it. If one so desires to explain without it, he must explain why another is born in a family where it has all the advantages of education and culture which wealth affords, there must be a reason and a law governing those facts unless the world is run on chance alone. Under re-incarnation and Karma these apparent injustices become simply logical consequences. Each one is to-day just where the sum of his past acts fit him to be, and his future will be just as absolutely the result of his acts, as a whole.

Now a word in conclusion regarding the standpoint taken by theosophical students in examining all theories. I have said before in this article and I wish to repeat it again that Theosophists recognize no authority as absolute except each individual's reason and intuition, and the acceptance or rejection of any belief or theory must be decided by each one on the intrinsic merit of the theory. Students of Theosophy do not form a religious sect, with a set creed and dogmas which must be accepted on the authority of some infallible authority. They are simply students who desire truth regarding the great religious and ethical problems we see around us and who desire to test and try theological or ethical conceptions by the same standards of reason which we would use in accepting or rejecting any theory in any other domain of scientific thought. If I accept, for example, the idea of re-incarnation I do so, not on the authority of some person, but because, so far as I know, it is the only reasonable hypothesis which explains certain effects which I observe on this physical plane. The same judgment will apply to any assertion of truth made in any set or system of thought. If Theosophists accept some of the ideas inculcated by modern Spiritualism and reject others absolutely it is simply because in our judgment those rejected do not explain the facts we see and

know. I accept any theory in religion just as I would one in physics, say, for example, the atomic theory. I can not assert that theory as an absolute fact, for I never saw an atom, but it is generally accepted because it furnishes the most reasonable explanation of the various phenomena connected with the higher physics and chemistry. In the same way I can not assert absolutely from my own knowledge that re-incarnation is absolutely true, but I accept it as the best attainable explanation.

I have given the position of students of Theosophy at some length, because in almost all the attacks on Theosophy it has been entirely ignored. It has been assumed that attempts to discredit Madame Blavatsky were also of necessity discrediting Theosophy. I personally have the greatest respect and admiration for Madame Blavatsky, for her learning and what she has done for the cause of Theosophy, but I have accepted nothing as truth on the authority of Madame Blavatsky, and if every statement made against her were true, which I absolutely disbelieve, it would not affect the question of the truth or falsity of the law of Karma, re-incarnation or any of the cosmological theories an iota. It has no more to do with the truth or falsity of theosophical ideas than personal attacks on Madame Blavatsky.

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Boston, Mass., Oct. 26, 1888.

## BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered, through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

CHRISTIAN SCIENCE. By Ursula N. Gestefeld. Comprising in Eighteen Lessons and Twelve Sections. Boston: U. N. Gestefeld, Central Mass. H. L. Price, \$3.00 cloth.

Since the rise of what is called "Christian Science" some years ago, there has come to be a distinct class of literature which purports to set forth the doctrines taught under that name. Some of the books and pamphlets have appeared, affording those who wish to give special attention to the teachings of this cult, ample opportunity to read and learn. A student of this kind of literature is often led to believe that there is a parallelism between many of the statements of Christian Science and those found in speculative philosophies, yet its adherents claim that the latter do not express the true truth of Christian Science, and therefore they are not logical conclusions from a given premise.

If this be so, it does not always appear in the publications comprising this literature. "Science and Health," which is admitted by both supporters and opposers of Mrs. Eddy to be the authoritative text book of the so-called science, is not only difficult to read, but even more difficult to understand, because of its dogmatic statements, which are justified by a train of reasoning leading to them logically.

Ursula N. Gestefeld's "Statement of Christian Science," is one of the latest publications under this head, and it is one of the best in this respect, upon which the others, and to justify its claim to be, not only a statement of the teachings of the science but a key to "Science and Health," in that it furnishes what the former does not,—orderly sequence and method in the subject. This promise is stated clearly and positively at the beginning, and the subsequent reasons for this "statement" is in the form of lessons,—or deductions which follow that premise and one another to be distinctly understood. The work is, in this respect, upon the whole, a very good one, and it seems to be justified by the design upon the cover. The style is terse and concise, and the reader finds that the author is clear in her own mind in what she says, and in her reasons for saying it. In this respect, a decided improvement upon what the Christian Scientists call the "text book," where contradictions appear to be numerous; perhaps through the lack of method so plainly manifest, and the confusion of the statements in reconciling them, which seriously interferes with benefits possibly otherwise to be derived. Whatever the objections to Christian Science by those who are comparatively satisfied with what she had before this modern revelation, Mrs. Gestefeld's book is worthy of a careful study, for the reason that it is a consistent and logical statement of the science according to its premise as laid down by her and for the additional reason that critical examination of the subject is necessary to its acceptance or rejection. Many of the extreme statements of the so-called science which appear so absurd, as made by many of its followers, are handled by her in a way to greatly diminish that absurdity, though she holds strictly to the absolute truth of the statements themselves; and there is no denunciation of those who do not agree with her. Her statement is written from a purely impersonal standpoint, and can hold interested and respectful attention for that reason.

Mrs. Gestefeld claims for it only the A, B, C of Christian Science, which she evidently looks upon as far beyond the generally accepted meaning of the term, and she considers the healing of physical diseases by the Christian Science method but one of many and higher results of the gradually increasing understanding of the science.

The regeneration of man from the within, is especially emphasized by her, and the reader is reminded that the power of thought as something which he must perceive before the work which he can and must do for himself can be intelligently set about.

One may or may not be convinced after reading the work, but that Christian Science holds a large modicum of truth; that it is or is not a science; but the opportunity is offered, according to Mrs. Gestefeld's declaration, of gaining a sufficient understanding of its principles to make the practical application of them, and gain for oneself some result.

This will surely stimulate the desire for more understanding of that which claims to offer a way out of, not only physical ills, but the sorrows and sins of human race.

This book seems also to meet the objection often urged against Christian Science, that the price asked by its teachers for instruction puts the latter out of the reach of the poor, and that the students are especially benefited by its teachings. The "Statement" comprises eighteen lessons, which are the substance of a course of oral instruction.

We bespeak a large sale for Mrs. Gestefeld's book.

## November Magazines Received.

The Woman's World. (New York.) The Fallacy of the Equality of Women opens this number. A Pompeian Lady is the subject of a paper and is followed by much good reading.

St. Nicholas. (New York.) The young readers will find a most attractive and able contest for the prize of the "King of the Story." A play in London gives a pleasing account of how this charming story dramatized took in London. The Queen's Navy is spirited and will suit the boys. There are other articles on varied subjects.

The New England Magazine. (Boston.) An article of interest gives a sketch of Thomas Wentworth Higginson. An illustrated article deals with the borders of Czarism. A timely article is that of the Development of Electric Railways.

The Atlantic Monthly. (Boston.) Fasse Rose is continued and increases in interest. The Aftermath of the War, Studies of Factory Life; The Eve of Independence and Boston Painters and Paintings are some of the strong articles. The Makers of New Italy is an interesting paper. A variety of other reading completes a valuable number.

Dress. (New York.) This magazine is devoted to culture and development and contains much valuable and suggestive matter. The illustrations are original and throw much light upon subjects that have heretofore been thought little of.

The Statesman. (Chicago.) In this number is continued the Political Symposium of last month. There is much else than political, as the editors seem sensible of the fact that some readers want a variety, which they can find in the November Statesman.

The Ethical Record. (Philadelphia.) The purpose of this Record is to present news of the Ethical Movement at large—and this issue has a varied table of contents.

The English Illustrated Magazine. (New York.) A new story by F. Marion Crawford is an attractive feature of this monthly, and with a serial and short papers a good number is presented.

## New Books Received.

Annual Report of the Directors of the Redwood Library and Athenaeum, of Newport, R. I.

Temple House. By Elizabeth Stoddard. Sunshine series. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 50 cents.

John De Witt's testimony. By Mary Hallock Foote. Ticknor's paper series. Boston: Ticknor & Co. Price, 50 cents.

## Very Sensible "Japs."

In Japan the old-school physicians are permitted to wear only wooden swords. This is a gently satirical way of expressing the opinion that they kill enough people without using weapons. But the druggist who introduced Dr. Pierce's Golden Medical Discovery into the Empire, carries a fine steel blade. It was found that all who tried this wonderful remedy for coughs, colds, consumptive tendencies, blood, skin and liver troubles, were, without exception, greatly benefited. The Mikado himself is said to have "tuned up" his system by its use, and the Emperor was therefore permitted the exceptional honor of wearing the sword of the nobility.

## Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Library series and has been widely circulated. It is full of suggestions and hints for those who feel depressed and heart sick. It is comforting and just what they ought to read. Price, 15 cents.

Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual phenomena. The author's object has been to present a record of facts bearing on one form only of psychical phenomena. Price, paper cover, 50 cents. Home circles, how to investigate Spiritualism, with suggestions and rules; together with information for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for missionary purposes.

Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time. Price, 30 cents.

The Watsaka Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum. Also a case of Double Consciousness. These cases are wonderful psychic and physio-psychic studies and have attracted world-wide attention by their authenticity and startling phenomena. Price, 15 cents.

The following works are by Giles B. Stebbins: After Dogmatic Theology, What? Materialism or Spiritual Philosophy and Natural Religion. The aim of this work is to state materialism fairly, and to hold it as inconsistent. A wide range of ancient and modern proof of the higher aspects of the God idea in history is given. Cloth, 150 pages; only 60 cents, postpaid.

The American Protectionist's Manual. This work is especially sought after at this time when the tariff question is discussed by all stanch American citizens. The *Inter-American* says: "It contains the most valuable and readable fund of information ever put in so small a compass on economic subjects, and is more instructive than any work of like size issued in England, France or America. It is clear and plain." Price, cloth, 75 cents; paper cover, 25 cents, post paid.

Poems From the Life Beyond and within. Voices from many lands and centuries saying: "Man, thou shalt never die." The compiler has gathered these poems from ancient Hinduism, Persia, Arabia, Greece, Rome, and Northern Europe, and from the great poets of the centuries in Europe down to some of the best words of living men and women, closing with inspiring words from the spirit land. Cloth, price, \$1.50, postpaid.

Progress from Poverty. This is a review and criticism of Henry George's Progress and Poverty and Protection and Free Trade. Price, cloth, 50 cents, paper 25 cts.

## Peculiar

To itself in many important particulars, Hood's Sarsaparilla is different from and superior to any other medicine.

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CHICAGO, ILL., Saturday, November 10, 1888.

## The Old and The New Method.

The popular method in dealing with questions in dispute is what is called the *a priori* method, the method which finds the proof of propositions in "consciousness" and the substance of truth in speculation. Opposed to this, or, rather, different from it, is the *a posteriori* method, which consists in ascertaining truth, observing facts, comparing and classifying them and making them the basis of induction and inference.

The mass of people assume that such and such a thing is true, and if asked for evidence appeal to the strength of their convictions, which usually have no better foundation than their prejudices and predilections, which are compatible with total ignorance in regard to the subject. They have been taught certain doctrines, possibly their fathers believed them; they are satisfied with them, and whatever is contrary to them, is repugnant to their taste, absurd to their reason, and dangerous and damnable in character and influence.

It is so easy to assent to what is accepted, to take for granted what others have taught, that the intellectually indolent take to ready-made creeds and opinions as naturally as young ducks take to the water, and with the average mind, in which imagination is far more active than the reasoning faculty, it is so much more pleasant to build up theories speculatively, than to observe facts and phenomena scrutinizingly and to make observation and experiences the basis of conviction; that assumption or unreasoning denial is much more common than the spirit of investigation or the habit of verifying doubtful statements. At the same time the inductive, the really modern spirit and method, influences our best thought, our science, our philosophy, our literature and art. Thinkers, those really deserving the name, are no longer satisfied to draw facts from imagination and argument from memory; they are no longer content to give credence to those who evolve theories from their "inner consciousness" and substitute for demonstration the delirium of their disordered brains. They see that knowledge of the objective world can be gained only by the objective method, the "Baconian method," so-called, the method of observation, investigation and verification—the method by which all the great achievements of science have been made.

Think of the years of patient study that Darwin and Wallace gave to vegetable and animal life, which resulted in the now generally accepted theory of natural selection.

Think of the painstaking, discriminating and laborious work which has been given to the science of astronomy, geology, chemistry, etc. *A priori* theories, mere speculations, one after another have been compelled to make way for conceptions based upon the facts of observation and experience.But even scientific men are still much under the influence of the old method. Men like Huxley and Tyndall, although they have done brave work, in assailing *a priori* assumptions, have shown that they are more or less in bondage to the spirit of the past, by the contemptuous manner in which they have treated Spiritualism. From what little they have said on the subject, it is manifest that they have given but very limited attention to it; that they are unfamiliar with its phenomena, and are indisposed to examine its claim. This fact proves their intellectual limitation,—their subjection to the influence of the *a priori* method outside of their own special departments of research, their inability, in short, to rise above, and advance beyond, save in their special domains, the prejudices and prepossessions among which they lived and rose to fame.

Every system that has truth for its foundation may confidently appeal for vindication and success to the scientific method. It is by this method—by unquestionable tests, by repeated verifications—that Spiritualism is to make its conquests among the intellectual classes. Assertions, declamation, and mediumistic performances under conditions not excluding the possibility of fraud or error, will not suffice. They are the truest friends and promoters of Spiritualism who set their faces like flint against every species of deception and imposture practiced in its name and demand in all investigations, the severest "fraud proof conditions," such as will enable the searchers after truth to distinguish between the genuine and the spurious in what is presented for their consideration.

## Talmage's Court.

Several months ago a minister in an eastern city, well known as an author, and whose brilliant work as a journalist gives a leading western daily an editorial page unsurpassed by any in the country, wrote us suggesting as Talmage had indicted and arraigned Spiritualism in his speckled Brooklyn ecclesiastical court and refused a hearing to its advocates, that we set up in the JOURNAL a department for recording the crimes and immoralities of orthodox preachers, Sunday school superintendents and people prominent in the evangelical fold. While not believing that the merits of our cause were to be advanced by accentuating the weakness and wickedness of the followers of another, we felt that it might not be a bad plan to administer to Talmage and his cult some of their own medicine, and so we detailed one of our staff to collect the weekly record of these Christian preachers and teachers, from the daily press of the country. The first gist sickened us of our scheme by its nastiness and voluminousness, and we declined to turn the JOURNAL into an evangelical police gazette.

Now comes into court one of Talmage's own brethren, Mr. Bambridge, Superintendent of the Brooklyn city missions, who in an exhaustive interview makes statements which the New York paper reporting the interview says "have startled and appalled the good citizens of the sister city." Mr. Bambridge declares that the religious destitution of the city of churches, the city of Talmage and a host of his kind, is "greater than that of any other city in America, not excepting New Orleans or even San Francisco.... That not more than one-third of the people ever attend church or Sunday School." Continuing, he says "Brooklyn is really the chiefest recruiting ground for New York immorality."

It goes without saying that Mr. Bambridge is both a competent and an unwilling witness to this state of affairs. He obtains his evidence at first hands and knows whereof he affirms. On this point he is an expert and trustworthy. In reply to the question as to the special cause of this lamentable non-attendance upon religious service, and the horrible sink of iniquity which Brooklyn has grown to be, Mr. Bambridge attributes the alarming state of affairs to "the unwise expenditure of putting up costly edifices where running expenses debar the masses from attending." On this point the good superintendent is an incompetent witness, and his opinion is incorrect and worse than worthless; it is mischievous, in that it tends to hide the real cause. As a matter of fact, well known and bewailed by orthodox preachers and propagandists, old theology no longer appeals either to the intellect or selfish fears of the masses, neither to the rich, the moderately well-to-do, nor to the poor. Modern science, comparative criticism, and Spiritualism have saturated the intellectual and moral world with unbelief in the theology of Calvin and Edwards and stimulated a demand for a religion more in accord with the age.

In presenting the status of orthodox religion in Brooklyn to Judge Talmage and a packed jury, Mr. Bambridge may plead too costly churches, to ease their minds and to blind them to the decaying influence and steadily contracting jurisdiction of their ecclesiastical court, but it is a waste of time and energy. However honest he may be, his plea will befuddle nobody as to the real cause, not even the court and jury, though the latter may for self-protection find a verdict in accordance with his pleading, and the Judge may issue a decree to remedy the supposititious cause.

## Shorten Up.

The JOURNAL is just now overwhelmed with inordinately long contributions for its columns; and has too small a supply of reasonably short ones. Divide your subject into topics and discuss them separately in articles not over a column in length, and see how greatly your influence and popularity as a writer will be enhanced.

A cheeky fellow in San Francisco, who has made his living there for years as a magnetic doctor, sends the JOURNAL a copy of a local daily containing a paid advertisement of himself, disguised as reading matter, and violates the law by writing on the margin of the aforesaid paper as follows: "You ought to give this the circulation of your paper and help to shut up the mouths of our orthodox enemies." The JOURNAL informs this "Dr." Maciennan that it is not to be fooled by such a mountebank scheme, and repudiates his implication of any common interests as indicated by his "our."

## Progress of the Stock Scheme.

Although nearly everybody has been fully occupied with the quadrennial exacerbation of political hysteria, to the exclusion of all other matters, yet the movement for stocking the Religio-Philosophical Publishing House with a capital of \$50,000, has made some progress during the past week and gained a hold upon the attention of a number who promise active work in the near future. Mr. A. A. Healey, of New York City, says that he has been so busy in the political canvass heretofore that he could not stop to write us, and continues:

"I have not until now been able to give the attention it deserved to your appeal for subscriptions to the stock of the Religio-Philosophical Publishing Company. There ought to be no difficulty in securing the necessary subscriptions from among your readers. They know the character of the JOURNAL. Its record as an earnest, intelligent and honest advocate of rational Spiritualism is before them. They doubtless have no question that it is doing a good work in the world, and they should rejoice to have part and lot in that work. What better use can be made of one's means than in aiding and encouraging enterprises that one knows and feels to be for the enlightening and uplifting of the world. Whatever be the money interest upon such investments, there is one form of interest that never fails—the sense of satisfaction that your investment is constantly working for the general good. Let every one subscribe according to his means. I will take five shares."

A reader of the JOURNAL in California subscribes for ten shares, but expressly requests that his name be suppressed for the present, and until he is ready to do much more.

When an editor, or exponent of a cause so conducts his efforts as, while studiously and aggressively prosecuting his task, to command the respect and even the support of those outside his lines, it would seem to be worthy of special note, and an indication of the universality of interest in his purposes; and it should be a powerful stimulus to those who are subscribers to his paper or co-workers in the same cause. We have very often had the pleasure of showing how far reaching and active is this interest in our work, an interest limited and confined by no sectarian or party lines, but as broad and comprehensive as is the noble cause for which we strive, a cause which touches, or should touch, the tenderest spot in every honest heart and vitalize with fresh impulses every earnest soul. We have often published evidence of the great interest held in our work of so firmly planting Spiritualism upon a scientific basis that its position shall be universally acknowledged, and of bringing within the sight and reach of all the higher altitudes of the psychical world. Such representative men outside the Spiritualist ranks as Rev. M. J. Savage, Dr. H. W. Thomas, Prof. Wm. James, B. F. Underwood, Dr. Hepworth, Prof. W. T. Harris and many others have united with the ablest representatives of Spiritualism in commending the work of the JOURNAL. R. Heber Newton, D. D., has frequently shown his good will, and now he comes forward again and makes it more binding. Here is his last word and deed:

GARDEN CITY, N. Y., Oct. 30th, 1888.  
Dear Colonel Bundy:—I note in the JOURNAL the plan proposed for a Publishing House. It seems to me an excellent idea, and one which ought to be heartily sustained by all who appreciate the work which the JOURNAL has been doing. You know my position on the "anxious bench." "Almost persuaded" at times, and then again repelled by the superabundant fraud in the movement. I represent hosts of men who must be deeply concerned to see the JOURNAL prosecute its fearless work, and sift out the true from the false, so that outsiders may be able to judge intelligently. Every one must hope that Spiritualism may be able to verify its superlatively important claims. Hoping so, every one ought to show his faith by his works. A share in your company is worth a great deal of pleasant talk—worth many a kindly pat on the back.

If Spiritualists really believe what they profess, they ought to back up vigorously in the work you are doing. Nothing but such a work will enable the general public to believe. Put me down for one share which should be many shares if my ability were equal to my interest.

Yours cordially, R. HEBER NEWTON.

Now that the political turmoil is over, we shall look to see those who desire to have a strong institution for the use of Spiritualism come forward with alacrity and complete the stock subscriptions. At this writing there has been subscribed \$15,150, leaving still to be taken \$34,850, all of which should be pledged before the year closes. As most of those who read this already know, the stock is 1,000 shares of \$50 each. Do the very best you can, whether it be one hundred shares or one! The stock will pay fair dividends, and is not a donation to the JOURNAL, but an investment in a legitimate business, whose limits are boundless and whose future is full of promise.

In response to the letter in RELIGIO-PHILOSOPHICAL JOURNAL Nov. 3rd, from a Wisconsin woman who was unable to pay for her subscription, \$6.00 have been sent by two gentlemen, who, after reading the letter, kindly sent the money. We credit this to her subscription, and do not doubt she will enjoy reading her paper in the long winter evenings, and often think of these kind friends.

From a private letter from San Francisco, we extract the following: "We listened to Mrs. E. L. Watson last evening (Oct. 21st). Her discourse was eloquent and forcible. Her invocation was a model prayer, thanking God for life with all its attendant blessings; for love with all its attendant joys and even pains; for memory which linked the whole of life in one unbroken chain of sweetest joys and sweetest sorrows." It was a most beautiful and uplifting effort.

There seems to be many American girls very anxious to become duchesses, countesses, marchionesses, etc., judging from the frequency with which the announcement is made that a beautiful and wealthy American lady, will soon wed a titled nobody of whom the world knows nothing, except, as in the case of the Duke of Marlborough who lately married a rich New York widow, he has made himself notorious by scandalous conduct. It is now announced that a Miss Zerega of New York is engaged to the titled cripple, the duke of Newcastle. A lady who attended one of the receptions given him in this city, on coming out of the room, said in reply to a question as to the appearance of the duke: "Oh, he's a little bit of a fellow only so high," holding her hand about three or four feet from the floor. There is no current scandal about the "little bit of a fellow," and he seems to be a harmless and even an amiable sort of a duke; but he comes from bad stock on the side of his father who was a gambler and spendthrift and who died penniless in 1876. His mother, the duchess of Newcastle, was a Miss Hope, who inherited the great fortune of the Hopes of Amsterdam, the money brokers and lenders to European crowns in the eighteenth century, and the present duke will inherit her wealth if he shall outlive her. Another duke whose name does not occur to the JOURNAL just now, it is reported, will marry a southern lady who is young, handsome and rich. In order to keep our wealthy young women, those ambitious for social distinctions in their native land, it might be well to create some American titles, sell them and apply the proceeds to the liquidation of the national debt; or if that is objectionable the Government might put a high protective tariff on dukes and other titled aristocrats. But that would not prevent our wealthy ladies, who sigh to be duchesses, from going abroad and marrying the Marlboroughs, Newcastle, etc. Perhaps it is best after all to let the evil correct itself. The English nobility need the infusion of some good healthy blood in the veins of their families, and as America has a superabundance of it she ought not to begrudge the dukes the good they may derive from selecting duchesses from the uncontaminated stock of the new world. It may be a hard experience for the American girls, but the compensation will be in forming an American sentiment in England; for if Russia continues her aggression and England loses the Indies, she may need the protection and it may be to her advantage to become one of the colonies of the American Republic. Meanwhile a question in morals is, how much better is a woman who sells herself to a gouty and scrofulous old duke merely for social honors, than she who sells herself to a man for the money which she can command?

Rev. Brooke Herford, in reply to the question, "What the Unitarian Church needs," says: "More spirit of discipleship to Christ, more hold on the sense of his leadership and of the 'rock bound,' which his words give to our faith in the great essentials of religion." Another need, Mr. Herford thinks, is "simpler, direct, more religious preaching." It is evident that a movement in the direction of Methodism would be acceptable to Mr. Herford. Rev. M. J. Savage with clearer and more advanced views, answers the same question thus: "The Unitarian Church needs most a clear comprehension of the changed conditions of modern thought, and the courage of leadership." Dr. C. C. Everett of the Harvard Divinity School thinks the Unitarians need "the courage of their convictions." Messrs. Savage and Everett are probably right, one in saying that "The Unitarian Church needs most a clear comprehension of the changed conditions of modern thought" and the other in affirming that Unitarians need "the courage of their convictions." Some of the other answers to the question indicate that what is lacking and most needed is "convictions," or to quote from Mr. Gallagher's summing up of the inquiry, "faith in the Holy Spirit and baptism by the Holy Spirit." "It," he says, "we have a faith in a living personal God, in the truths of Jesus the Christ, in divine influences to help us and to inspire us, we shall have spiritual life and have it more abundantly. It would seem that Mr. Gallagher imagines that greater Spirituality means a return to theological doctrines which have been abandoned by the left wing of the Unitarian denomination. But the verdict of the best nineteenth century thought is that these doctrines are superstitions and they are not likely to regain their hold upon men and women of this age who do their own thinking. "An exploded opinion may revive," said Robert Hall, "but an exploded superstition never." Unitarians may find in "the living present" enough to inspire them, and to satisfy their needs, without going back to "the dead past," and without insisting upon faith in a "personal God" or in "Jesus the Christ," as indispensable to spiritual progress.

The Liverpool City Council recently received an application from the Sunday Society for the use of Rotunda Lecture Hall for a series of Sunday afternoon scientific lectures. During the discussion one of the councilmen, Dr. Croes, said, "Though I may be called a bigot, those who support the opening of museums and such places on Sunday, ought to slap the snout of the Almighty with the back of their hand and bid him dedance." Mr. Rathbone, another councilman, said that he was one of those who were in favor of opening the art gallery and museums on Sundays, but when they were told that they were giving the Almighty a bloody nose (cries of "order, order," "chair, chair"). Dr. Hamilton said: "Mr. Chairman, I protest against this ('hear, hear'). Alderman Samuelson: 'The words used were a slap in the snout' ("Order"). The chairman: "You will please withdraw those words, Mr. Rathbone." Dr. Croes: "I am entitled, Mr. Chairman, to your protection against the words of Mr. Rathbone." The words, "giving the Almighty a bloody nose," were withdrawn and the exact words used, "slap the snout of the Almighty," etc., were substituted. But one who can talk about slapping "the snout of the Almighty" with the back of the hand ought not to be so nice as to object to an expressive description of the usual result of the kind of punishment mentioned.

Mr. F. M. Holland wrote an address for the memorial service to Prof. W. D. Gunning, held at Cambridge, Mass., last August. It is a worthy tribute to the intellectual qualities of a gifted and earnest thinker, but we regret to see in it no reference to some of Professor Gunning's most cherished convictions. The address contains no hint that he believed in immortality, when he was, in fact, a pronounced Spiritualist, who had no doubt whatever as to continued existence, who regarded the "future life" as an absolute certainty, and who but a short time before he expired, requested his attendants to remove him to a chair, that he might in that position "make the change." Under the circumstances a word in regard to his unwavering confidence in immortality and the serene composure with which he passed from earth, should have been said by Mr. Holland. It was Mrs. Gunning's wish that B. F. Underwood should prepare the address for this occasion, owing to his acquaintance with her husband and his thorough knowledge and appreciation of his thought. We regret that circumstances prevented, for Mr. Underwood would not have failed to present Prof. Gunning's thought in its completeness. At the same time the JOURNAL must express the opinion, with all due respect to Messrs. Holland and Underwood (as well as to Mrs. Gunning) that the leading address for the memorial service to Prof. Gunning should have been by a Spiritualist, one who shared his confidence in eternal life and his knowledge of communion with the Spirit-world.

Rev. Clark Braden, theological debater and rough and ready demolisher of "Infidelity," of Spiritualism as well as materialism and agnosticism, of Darwinism, evolution and about everything else that does not square with Moses' and Braden's ideas, is still in Oregon, as we learn from circulars which he has thoughtfully sent to this office. He "chased Putnam out of Oregon," and has, he claims, whipped everything in sight in the shape of a religious heretic. There was a large Liberal Society at Silverton, but according to Braden, it no longer exists. Believing or assuming it was *non est*, he recently preached its funeral sermon. Events proved that it was not dead nor sleeping, even, but quietly watching his ludicrous though solemn performances with amusement. Without going into details it is enough to say that the Silverton Secular Union has engaged B. F. Underwood to represent liberal thought in that community, and if Braden is on hand a debate will begin there November 21st. The JOURNAL suggests, that the theological demolisher and bull-dozer having preached the "funeral obsequies" of the Silverton Liberal Society, complete his work on the Pacific Coast by trying to chase Underwood out of Oregon, in the style in which he says he chased the President of the National Secular Union out of the web-foot State! The editor of the JOURNAL would go all the way to Oregon to witness the sight.A Cincinnati subscriber sends the JOURNAL a copy of the *Commercial-Gazette* of Nov. 2nd, containing an account of the complete exposure of one J. W. Fletcher of that city who has been reaping a harvest as a "trumpet and materializing medium." Among his confederates, it appears from the *Commercial-Gazette*, were a Mr. and Mrs. Renekamp. Among his dupes was a Mr. S. F. Howard, whom Fletcher had grossly deceived by causing him to think his little daughter materialized at the show. Some of Howard's friends determined to unmask the swindle and on Thursday evening of last week they were successful, one of the party capturing Mrs. Renekamp in his arms while she was personating a spirit. The sudden illumination of the room disclosed Renekamp as spirit "Indian Joe," and a little wan-faced child who had been used to personate Mr. Howard's daughter. After the exposure, the exposer repaired to the office of the *Commercial-Gazette* and told their story. The JOURNAL's correspondent also encloses a clipping from the local organ of these frauds, a paper owned by Joseph Kinsey and others and edited by an attenuated shadow of Jonathan M. Roberts, and which is also the special organ of Newton, Wells & Co. The clipping from the issue of that sheet for last Saturday, is a sweeping and unqualified endorsement of Fletcher, who is announced as having "kindly volunteered to give a séance on the last Friday of each and every month for the benefit of the Society of Union Spiritualists. These séances will be first-class in every particular, as all of brother Fletcher's séances are, and they should be largely attended." Comment is unnecessary.

Mr. and Mrs. James Wilson of Bridgeport, Conn., celebrated the fiftieth anniversary of their marriage on Monday evening of this week. Visitors at Lake Pleasant camp will recall this venerable couple and their beautiful cottage. The JOURNAL congratulates Mr. and Mrs. Wilson on their half century of felicity, and wishes them many more years of happiness here.



## (Continued from First Page.)

### Therapeutic Sarcognomy.

## General News.

The Crown Prince Rudolph of Austria has been earnestly invited to visit England by the Prince of Wales, and has promised to do so next summer.—Says the *Arizona Sentinel*:—"Onche and his wife, two strapping Yuma Indians, are weighing the other day, on the scales, the baby of 133 pounds. The buckskin is not over twenty-two, and the squaw sixteen years of age."—The Landgrave Frederick William of Hesse, while on a voyage from Batavia to Singapore, fell overboard and was drowned.—The famous Cuban bandit, Victor Frugoso, has been killed by the Cuban civil guards. He was the terror of the Cuban islands, and was the cause of many a frontier loss.—Professor Hermann, of New York City, is entertaining the populace of the city of Mexico. He has met with great success.

[Chicago Daily Times.]

## General News.

\*Translated into the language of candor this means that the daughter is mediumistic and shared her father's interest in Spiritualism.—ED. JOURNAL.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

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THE ARTS AND SCIENCES, LITERATURE

DEVOTED TO  
SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

BAKER-ENG-CHICAGO

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**No. 13**

## CONTENTS.

## THE SPIRIT OF MAN.

If, then, all that makes man lies outside of the material environment, our real existence is in that same beyond—that is in spirit. So reasoning, Huxley says: "The immaterial world is a firmer reality than the material." Plato affirms: "That the essential world is to the sensible one, as substance is to the shadow." Aristotle: "The soul is the cause of all which the body is the effect." The forms we call matter are but shadows, for their existence depends entirely on that something else behind them which scientists

By substance we mean something in distinction from nothing. It comprises what ever exists. It takes in all that is. Matter and spirit are both included in substance. But matter takes in only that lowest kind of substance which we perceive by our natural senses, or which is controlled by natural laws; while above it is that higher de-

The soul an immortal human form, and  
 death its birth into the spiritual world—

## COINCIDENCES.

I will refer to case No. 10. The first two substantial paragraphs appear to be a statement quoted from the Chicago Times. You do not say whether you have any personal knowledge of the gentleman in question:

To have Mrs. Wilkie add the following: Having read the foregoing statement, I wish to certify to its truth. The dream was the cause of considerable comment for two days following, as to the various features of the case, and whether the dream could be verified. My previous presentiments had been with reference to intimate friends, which made this one appear the more marked, and caused Mr. Wilkie to examine the matter more carefully in all its details.

The residence of the young man was eight miles distant from here. I am not aware that I have ever known any of the young man's friends, or any one who knew him; and am certain that had the fact of his disappearance been mentioned in my hearing prior to the morning after the dream, I should have remembered the name, for I distinctly remembered that it seemed peculiar to me, when I saw it in apparently large silver letters on the coffin.

MRS. FRANK B. WILKIE.

The Chicago Daily News of the morning of April 27, 1891.



### Theomorphic Anthropology of the Drift of the Higher Spiritualism.

JOHN E. PURDON, M. D.

*Light*, the English Spiritualist weekly, of Sept. 15, 1888, is responsible for the following statement put into the mouth of Mr. Hudson Tuttle: "Spiritualism rejects the idea of a local heaven or hell, of a personal God or devil." This expression, coming from such a representative man, I cannot permit to pass unchallenged. I therefore crave space for a few remarks.

The fact that those who profess to be returned spirits of the departed cannot say or do anything to increase our knowledge of the nature or attributes of God, goes for nothing, as the spirits themselves are not proved to be beings independent of men who minister to their presence from the physical side. It is, in truth, well established, that the intellectual furniture of the spirit is in greatest part derived from the circle or mediums in closest relation with it. Man must find out for himself the nature of God without reverting to the spirits for the information which they cannot give.

The question of the relation of the human intellect to the Universal Mind, is the greatest that can ever occupy human attention, and it appears that it is a problem which can be more freely discussed and, therefore, more profitably between man and man than between man and ghost. If man may survive the death of the body, and if in a progressing state he has not grasped the full significance of his relation to the Deity, it can only be because he has not progressed far enough to understand the true interiority of that relationship, if I may be permitted to use the expression. Man must survive as a person or as the unthinkable; in fact, without personality it would be only a verbal proposition to say that he exists at all. For personal survival it is not necessary to assume that the personality is a conscious one; for as I have elsewhere endeavored to point out, personality is an affair of the spirit, consciousness a function of the bodily organization—a physiological attribute which undergoes modification according to the manner in which the spirit finds expression; organ and function being mutually restrictive.

It is quite possible that Mr. Tuttle's denial of a personal God for Spiritualism may turn upon the death of the body, and if a personal God must of necessity be a conscious God, after the analogy of human consciousness, which he supposes will survive death, for he says, on the same authority: "All the faculties and therefore those of consciousness and memory survive death." It is evident that with the enlargement of human consciousness into a rightly inferred, though unthinkable subjective state, removed that crux which would confront the conscious personal God with the Universal Mind, and failing to identify them, would refuse to acknowledge the existence of the latter on account of the false restriction imposed upon the former. This exposes the fallacy that lurks in so many of the arguments against the reasonableness of the belief in a personal God. By imposing consciousness upon the Deity an opportunity is afforded of denying His personality on the ground of anthropomorphism.

An article which appeared in the *Fortnightly Review* many years ago from the pen of the late Professor Clifford made a great impression on me at the time for the powerful argument, "no brain, no consciousness," seemed to exclude the idea of any personal God from the universe, and it was not without honest hard work that I was able to escape from the toils of the atheistic negation that stared me in the face. The unknowable, however, has now for me become the unknowable at present because of my restricted state, a very different God from the figuredhead of the theory of evolution, which must ever remain a hopeless mystery, meaning everything or nothing indifferently according to the predilections of the interpreter.

If we define personality as subjective sameness, and physically or objectively as the result of the whole of God's work to a particular end, we have in the theory of human enlargement the recognition of God in the gradual evolution of that plan which in its complete unfoldment tends to present itself in realization as potentially it was in its inception by the Universal Mind. Man as he comes to his full growth recognizes his true personality as that of individual, evolving plan, having continuous extension, as contrasted with the mere point to point time succession of the events of his empirical ego. He, therefore, justifies the personality of God from the possession of his own and the recognition of its true meaning.

We have long been slaves to certain metaphysical misconceptions as to the nature of God; the sooner we exchange the time-honored notion of God, the infinite simple substance, for God the infinitely complex living plan of the universe, of which finite spirits are the realizing ministers, the sooner will we perceive the reasonable and necessary relation that exists between God and his creatures, a relation at once that of actual to potential, part to whole, effect to cause.

The higher Spiritualism is asserting its claim to a hearing in contemporary philosophy. All who read even the fashionable articles of the day, know that the question of design in nature is one that receives but cold countenance from the philosophers, except in the case of those who are dogmatic religionists as well. May not Spiritualism be relied on in the present philosophic deadlock to throw some light upon these questions so vital to human happiness and progress? Spiritualism which affords the means of making a special study of the body as well as the mind of man, in this scientific age, is safe to find itself reduced to its proper level of criticism, as opposed to dogmatism, which certainly has been its characteristic in all past ages. Let it tell us more about man and we will find out something more about God for ourselves. As an individual student I assert that my experience of Spiritualism has forced me to the necessity of regarding a person or subjective life unit as an indefinitely complex plan, as contrasted with a monad or simple self-sustained substance. If this conception be a valid one its consequences are of the very greatest importance to philosophy, for it is a platform from which the question of the personality of God can be affirmatively defended, and the question of design in nature reduced to its proper significance. Man deals with his own side of the problem of design for it is only with his own race that he is brought into spiritual contact. He can admire the art in its wonderful purposive activities, but it is only on the ground of analogy that he can include it within the domain of that design which characterizes his own life.

Any one who in a dream foresees a future event which is circumstantially realized, puts a problem before himself which has but one solution to the critical truth seeker. The event, although not yet born in time, has al-

ready been conceived in the designed or planned life of the dreamer. The event already is. The potential bears translation into the actual under the exceptional circumstance of an enlargement of the faculties of expression of the spirit, the details of which process of enlargement cannot fall within the limits of ordinary experience, but may reveal themselves in a careful critique of Spiritualism. Potential energy is no more than actual energy hidden from us, owing to the restriction under which we are placed by our material organisms, which are at once the instruments of expression and of concealment of our spiritual nature. The human understanding is compelled to receive the reality which underlies phenomenal nature as the universe of conscious perception since that absolute reality reduces itself to our relative in conformity with certain rules or laws known to us as the categories of the understanding, and the forms of sensuous intuition, space and time. It is, therefore, natural to expect that any change which takes place in the instrumentation of consciousness, must produce results which cannot be understood until firmly woven into the meshes of a new experience. This is a necessary deduction from the Kantian principles now so generally acknowledged. I merely add that mediumship is a process of change of the understanding, and Spiritualism is that new experience which is woven by its exercise—an enlarged theatre of the understanding.

The transcendental cause of the change can never be perceived; it can only be inferred, and hence, paradoxical as it may appear, a critique of Spiritualism cannot concern itself with spirits so much as it does with the theory of their manifestation. Purposive actions imply the existence of that form of spirit which we know as mind; the only difficulty can be in determining whose mind. This comes within the province of induction, guided and strengthened by the analogies of experience; in fact, the recognition of an individual spirit returning to manifest itself after the death of the body is entirely a matter of common sense.

Man, spirit, God, are for Spiritualists the form under which the old metaphysical problems of the world the soul and God are presented themselves. There is plenty of room for Spiritualism in the system of Kant if we take the trouble to fit it in properly. A new experience and the law of causality are all that are required to fit it into the system of Kant. Indeed, this simply amounts to saying that facts, which are true, have to be accounted for, Kant or no Kant; but the views of Kant regarding the relativity of all our phenomenal knowledge make it easy to apply his theories to Spiritualism where the strength of his position is at once apparent; more so, indeed, than when applied to the undisturbed; that is, more limited order of nature.

I shall quote a note by Professor J. J. Sylvester, the great mathematician, which has for many years been a beacon light to me in the dangerous seas of the philosophy of modern Spiritualism:

"Whoever wishes to gain a notion of Kant's leading doctrines in a succinct form, weighty with thought, and free from all impertinent comment should study Schwegler's Handbook of Philosophy, translated by Sterling. He will find in the same book a most lucid account of Aristotle's doctrine of matter and form, showing how matter passes unceasingly upwards into form, and form downwards into matter; which will remind many of the readers of Nature of the chain of depolarizations and repolarizations which are necessary to explain the decomposition of water under galvanic action, eventuating in oxygen being thrown off at one pole and hydrogen at the other (it recalls also the high algebraical theories in which the same symbols play the part of operands to these antecedents and operators to their consequents)."

...We have, then, only to accept and apply the familiar mathematical principle of the two ends of infinity being one and the same point, and the otherwise impenetrable stumbling block of duality is done away with, and the universe reintegrated in the wished-for unity. For this corollary, which to many will appear fanciful, neither Aristotle nor Schwegler is responsible. We perfectly understand how in perspective the latent pluriities of any point in a closed curve (taken as the object) may be developed into and displayed in the form of a quad of *quasi* points at an infinite distance from each other in the picture. In like manner we conceive how *actuality* and *potentiality*, which exists indistinguishably as one in the *absolute* may be projected into seemingly separate elements or movements on the plane of the human understanding. Whatever may be the merits of the theory in itself, this view seems to me to give it a completeness which its author could not have anticipated; and to accomplish what Aristotle attempted but avowedly failed to effect, viz., the complete subordination of the "Platonic" to the "Aristotelian" of matter and mind into one.

This is the most powerful, elegant and condensed exposition of the doctrine of monism, which it has been my good fortune to come across. It anticipates by nearly twenty years the monistic theory of the universe, which is supposed by some present day writers to conclusively prove the existence of an impersonal God. Monism is, I believe, the basis of the higher Spiritualism, but then the doctrine is applied according to the bent of individual thought.

I believe that the remark of Professor Sylvester regarding the relativity of the position of the space infinite to the polar organism of man, i. e., to the matter which serves and hides his spiritual reality, aiding it even from his empirical self, can bear translation so as to include that which is conceived by us as the empirical time infinite. We look backwards and forwards in time to an indefinite distance, as we look to the right and left, or upwards and downwards indefinitely in space; and modern Spiritualism, the supplement of evolution, goes to show that the material development of all things from the beginning according to law, crudely formulated, it is true, but still significant of the mighty fact behind such empirical generalization, and the final consummation of all things in a spiritual reunion, are but separate views of the one grand truth exhibiting its latent polarities in obedience to the same laws of the understanding as those which oblige us to draw a distinction between actual and potential. The old view of design in nature and the creation of the universe by a personal God, was one which endeavored to exhibit him as making matter and then planning its dynamical connections so as to oblige it to perform a foreordained task; forces and mathematical laws being the physical and intellectual conceptions introduced by advancing science to preserve an established harmony between the separate parts of the great mechanical whole. But after a while the immense difficulties and contradictions of this view of design in nature thrust themselves into prominence and the personal God was succeeded by a nominal

God, while the forces and mathematical laws held a supreme sway of their own. Even Kant could not find any other place for the ideal of the Supreme Being than that of a regulative principle of the reason, forced upon us by the principle of causality in the demand for unity in nature. Since science considers the hypothesis of a creative personal God unnecessary, it only remains to dismiss the idea altogether, or to recast it in language which will have more than a mere verbal significance.

Let us attempt to frame a conception of the personality of God in strict consonance with the most general idea we can form of our own. Substitute for the empirical time succession of the ego of consciousness, which is no more than point to point succession determined by a changing content, or *quantum continuum*, uniting the beginning and the end as different aspects of the true ego, and we have the spiritual life of an individual man, one complete event, the parts of which are necessarily related to one another, as the separate parts of a plan, or as the successive portions of a moving machine determined to definite motion by given mechanical conditions. By this substitution we are introduced to a concept corresponding with that of the language of the higher geometry, is space of four dimensions; that is to say, a form of extension in which the position of a point is expressed in terms of four directed units mutually at right angles. The geometry of this space is, of course, transcendental and cannot be sensuously interested, although it is amenable to algebraic treatment. A body in space of three dimensions may be regarded as the projection of a body in fourfold space through suppression of one of its dimensions, just as a shadow is the projection of a body in ordinary space, a figure in twofold space through the evanescence of the third dimension. Ordinary mechanics, to which empirical science is confined, may, on the high authority of Lagrange, be described as a geometry of four dimensions, in which the fourth unit is time, essentially undirected, except in the sense of backwards and forwards. Now consciousness and motion are correlative; the former does not rise higher in the prepositional scale than the latter does in the geometrical; that is to say the physical; but they may be transformed together into higher terms of their respective scales.

I claim that Spiritualism by giving us proof positive that time can be overlapped in and by the anticipation of future experiences, at such time existing only in embryo, proves that empirical time can be transcended with the complete integration of the separate parts of a life as given in the succession of empirical consciousness. To say that the whole life of the individual already exists in the knowledge of God, is a begging of the question of the existence of God, and is no explanation of a difficulty. I entirely decline to consider the dogmatic explanation that a spirit by its foreknowledge can put into the mind of a man what is to happen in a distant future, except the said spirit is the man's own higher personality.

To say that his whole life exists as one undivided fact to his higher personality, his true ego, is good common sense, for it is equivalent to saying that that which requires a time process for its evolution is already involved—remembered by God from the standpoint of time, to use the analogy of ordinary con-

nection with the obdurate personality with which we started, i. e., the whole of God's work to a given end; and aim being related terms. The beginning and the end being identified in the absolute, the view of nature *a parte ante* is that of God; the view of its limited details so far as includes himself, *a parte post*, is that of man, and these two are one where the whole coincides with the part. When man obtains the power to view his own life *a parte ante*, there can be no doubt that, whether for good or ill, he uses the privilege of a less restricted order of existence. Man's attainment to a future and higher nature is to be reasonably expected because on the principles here advocated its acknowledgment goes to support the ideal of God as the real constitutive principle of the universe, and not as that of a mere regulative logical idealization in accordance with the idea of causality; on the other hand, God's real constitutive personal existence is to be inferred from that man's transcendent personality, the existence of which it is possible to prove but not to explain, except on the assumption that it is in direct substantive relationship with the plan of the entire universe; in other words with the personality of God the designer.

I here advance a rational idea of the personality of God, not that anthropomorphic conception which would make God think and feel like a great man, which would be no more than a guess from the empirical consciousness, but an idea which is the generalization of that unknown orderly reality which each thinker knows is more related to himself individually, and which, therefore, is justly called his higher personality, his life plan, his spirit which soars far beyond the limits of consciousness. This is the theomorphism, which attempts to make man in the image of God rather than God in the image of man. The only limitation of the immanent order of all thinking beings is the only conception upon which the personality of God can be made to rest without degradation of the thought which left the heart in silent worship to the Author of Nature.

Mr. Hudson Tuttle, a prominent power among American Spiritualists, has, I have no doubt, unwittingly, aimed a most deadly blow at the heart of Spiritualism. In denying for Spiritualism a personal God he leaves it without any God at all. What kind of God can he substitute for a personal God? The future personality of the individual man stands or falls with the affirmation or denial of the personality of God: they are inseparable. We know how modern physiology tests the personality of the empirical ego, resting as it does, merely upon the stability of the bodily organism, into filters. It has not, however, succeeded in destroying that, the theory of which is utterly ignoring the true ego of the higher personality which is the entire plan of the life of a man, logically connecting the isolated events which successively present themselves in the true series of the empirical ego. There God and man are in contact or nowhere. The plan of a life subserved in the life plan of the universe is a higher and a nobler conception of the progressive future of the individual man than the conscious struggle towards perfection on a basis of selfishness which the unthinking endeavor to substitute for it. Again I reiterate the fact that the fancied necessity of importing consciousness into the other world is the rock upon which the good ship Spiritualism is likely to be wrecked in running before the sweeping storm of science, whose mission is to overwhelm everything which bears the burden of errors.

The theory of human enlargement proclaimed the relativity of consciousness and its replacement by a higher receptivity be-

yond the control of the restraining instrumentation of sense and motion to which the soul is subject while occupying a body; and yet, reciprocally, the body itself, or generally speaking matter, is but a restricted form of spirit since it is in its perception that it exists as such whatever may be the system of orderly reality which is symbolized by that projection into a more limited form. Man who is a restricted spirit perceives all matter, including his own body, consciously because he is so restricted; matter, which is restricted spirit, is thus restricted because it exists as such only under the condition of being consciously perceived. Thus the single limitation to conscious perception compels spirit to place itself under the contrasted aspects of matter and mind. The underlying reality, which in its orderly relation is God, is substantially identical in both. The material universe, animate and inanimate, has its system of laws, i. e., the generalization of the ways in which we all identically regard phenomena, due in their turn to the fact that we are all equally cast in the same mould of limitation. This is equivalent to saying that there are laws in the spiritual world of which those known to us in this life are the counterparts.

More words can never convey the import of these laws, and the details which they govern cannot be understood on this plane of existence, but it is possible that these laws may be to some extent symbolically anticipated in the mathematical generalization of the laws of nature revealed to us here. There can be little doubt but that this will form one of the most important branches of scientific Spiritualism in the near future.

Mr. Hudson Tuttle in a review of the theory of evolution, which recently appeared in the *Journal*, expressed my warmest admiration for the manner in which he handled his subject. His lament that science has promised us a cause for the evolution of the progressively higher forms of life, but has only given us a method, is shared in by all earnest thinkers, and his question, "What is the difference between living and dead protoplasm?" awakes in my mind the remembrance of the best years of my life spent in the endeavor to give myself a satisfactory answer to the same. I invite Mr. Tuttle's attention to the idea that in living matter, the fourth symbolic factor of the higher reality, is not lost but only disguised so that it ultimately survives as time in the fully developed consciousness, to which all life tends, whereas in dead matter there is complete loss of the fourth element, so that its relation to the higher reality—to spirit—is that of the shadow to the object which casts it. I will add, further, that even under such circumstances, the properties of the higher may be studied to a certain extent in those of its projection, which, however, in and for itself, can never recover the higher form. It is always spirit however disguised or degraded which attains to the knowledge of its higher self; inanimate matter is only a symbol.

### BARBARA FISHER, WITCH.

#### The End of A Noted Pennsylvania Character.

*The Way She Used Her Alleged Supernatural Powers Over Her Immediate Community—An Object of Great Fear as Well as Veneration—Extraordinary Illustrations of the Credulity and Superstition of the People.*

Harrisburg letter in the New York Times: The death is reported of Barbara Fisher, the famous "witch woman" of northern Lancaster County, in whose supernatural powers the young and old members of a certain class of residents in that section had the greatest faith. She was nearly 90 years old and had lived alone in a rude hut in the mountains a few miles from Reinholdsville for more than sixty years. The belief in witches and the power of certain persons to drive them away still prevails to a surprising degree among the simple minded farmers of not only Lancaster but neighboring counties, and Mother Fisher was one of the most confidently consulted of many "witch women," one at least of whom is to be found in every farming community.

The writer saw Mother Fisher two years ago in her hut. She was then active and apparently physically strong, but much bent and wrinkled. Her hair was as white as snow, and long white hairs grew from her chin in such profusion as to almost give them the dignity of a beard. Her eyes were as bright and sharp as a hawk's, and altogether she was a most striking person to look at—a typical witch herself, and in fact, she possessed the power, according to the belief of the people in her community, of bewitching her neighbors, their cattle, their wells, or what she chose, a qualification that made her an object of great fear to them as well as of veneration. It was during the writer's visit to that peculiar community that he had an extraordinary illustration of the credulity and superstition of its people.

A well-to-do farmer had brought suit before a Justice of the Peace to recover damages for the loss of a dog, which he gravely charged her with having killed by bewitching it. The Justice, instead of refusing to consider such a charge, put the case on trial, and on the evidence presented gave judgment against Mother Fisher. The woman had the reputation of being a vindictive witch, and she lived alone in a small cabin, her family and neighbors shunning her. The charge made against her by the farmer was that she had bewitched his dog and refused to drive the witch away until he paid her a certain sum of money. He refused, and upon his refusal the dog began running wildly about in a circle, suffering from exhaustion and died. A large number of witnesses were examined in the case, and all gave testimony as to having been sufferers from the defendant's powers of witchcraft. One witness swore that he had been solicited by the defendant not to appear in the case on behalf of the plaintiff, and that he had refused to comply with her request. A few days afterward his well became dry and his cows gave bloody milk. His baby, which at the time he refused the defendant's request was fat and healthy, had refused to suckle, and had grown so puffy that its death was hourly expected. To cap the climax of this remarkable trial, the defendant, after hearing the evidence, confessed herself guilty of the charge. The Justice gave the farmer judgment for \$3 and costs of the suit.

Mother Fisher had a curiosity in a strange volume printed in the German language and over 300 years old. It was called "The Wonder Book," and it was brought from Germany by a female ancestor who came to Lancaster with the Bunkers in 1719. The ancestor was also a noted "witch woman," and there has been one in the family ever since until

the death of Barbara Fisher, who was the last of her line. She having never married, "The Wonder Book" was a ponderous volume bound in boards and its heavy covers secured by brass clasps. No other hand but hers was ever permitted to touch the precious book, and from it she drew her inspiration for "wonder-working." This shrewd and cunning delude could never be induced by any offer to try her powers on a stranger or any one who lived outside of the neighborhood in which she lived, every resident of which she knew. Her neighbors went to her for consultation and advice from miles around. To her husbands took their wives, parents their children, lovers their sweethearts or themselves for treatment for all ills, for the removal of evil spells, and for charms they believed to be potent in love and business, or in the satisfying of vengeance. If a child were deformed, demented, tongue-tied, blind, "liver-grown," or unnaturally afflicted in any way a visit to Dame Fisher was never delayed. For a child to be liver-grown is an ailment that seems to be peculiar to the disease vocabulary of these "witch women." What it is does not seem to be exactly known to anybody, but if a child is ill and the parents consult a "wonder-worker" and she tells them it is liver-grown they consider that misfortune has fallen heavily on them, and the sympathy of their friends and neighbors goes out to them indeed. A liver-grown child means that some witch is visiting with her worst spells, and the greatest powers of the wonder-workers must be invoked to break those spells and render them powerless for the future.

Only a short time ago in the busy borough of Columbia, the second largest town in Lancaster County, the wife of a well known and prosperous business man consulted a "witch woman" of that place, her baby being ill. The witch woman went through certain "pow-wow" ceremonies, and then informed the mother that the child was liver-grown. The grief of the mother was great, and increased as the charm of the witch woman failed in efficacy, and the child still remained under the spell. Brooding over her affliction, the poor woman lost her reason. She became so violent that she was placed in the State Insane Asylum at Harrisburg. She died there a week later, raving over the affliction that had befallen her babe.

It was not the application of humanity alone that Dame Fisher was called upon to minister to by her neighbors. If a farmer had a breaching cow, if sheep had the murrain, if crops looked bad, old Barbara's aid was sought at once. A horse was never stolen in the neighborhood while Dame Fisher lived there which she was not asked to recover, and the catching of the thief was also desired. That was a serious undertaking for her, but she never hesitated a moment to both catch the thief and recover the horse, provided the owner of the stolen horse would first give her three hairs from its tail. These hairs, she insisted, must have been picked up in the stall the horse had occupied and dropped there by the horse itself, and not hairs that might have been kept on hand in case of emergency. As stolen horses are not in the habit of carefully dropping these hairs out of their tails in such a precaution against possible visits to the witch, the finding of the desired number was not always an easy thing to do. But, if the hairs were obtained, Dame Fisher would proceed at once to get back the stolen property and bring the thief to justice. She cut the hairs so they would be of equal length, and then tied them together in the middle.

At sunset the owner of the stolen horse must take the hairs thus prepared to his barnyard, place them on a shovel, and light them at both ends. Whichever way the two ends of the hairs turned as they burned indicated the direction the thief had gone. The short ends of the burned hair were then to be buried in the barnyard. This ceremony placed a spell on the thief that prevented him from getting beyond a certain limit and finally forced him to turn and drive or ride back in the direction he had gone until he came to the farm where he had stolen the horse. In spite of the fact that no horse thief ever came back with any of his plunder after thus placing him under a spell, except he was accompanied by a constable, Barbara Fisher always got the credit of fetching him back. If the thief or horse never appeared Dame Fisher simply told the person she was using her power for that he lacked faith in her or had deceived her with the hairs, either of which was sufficient to destroy her power.

Dame Fisher did not scruple to use her wonder-worker powers for evil as well as good. She would for the proper fee give an applicant a charm to ward off lightning from his building, or one that would make his enemy's cows give bloody milk. She would bring lovers together and marry them happily, or separate man or wife, just as her customer desired. She would undertake to restore a person to health or to prostrate a whole family with illness with equal readiness. Whether it was to scatter blessings or call down evils she did not hesitate to act according to the wishes of her patrons and the size of the fee, and, as strange as it may seem, she succeeded in maintaining such implicit confidence in her powers in a community where she had lived and operated for more than sixty years that at her death her reputation as a wonder worker was as great and unquestioned as it ever had been.

### The Papal Idea of Temporal Power.

In the course of a sermon last Sunday, Archbishop Ryan of Baltimore referred to the recent meeting of the Pope and the Emperor William, and in this connection took occasion to express opinions on the temporal power of the papacy which have a serious sound in this free country, where Church and State follow their own lines, and the spiritual power is not allowed to interfere with the political. Said the Archbishop:

"The Pope is the foundation of the building, the King of the Kingdom of God on earth, the visible head of the church. But what is a King without a kingdom, a foundation without a building, a head without a body? To the exalted position of the Roman Pontiff all honor and obedience should be rendered by his children—Bishops, priests, and people. We have recently seen how wonderful and universal was the tribute paid to the present great occupant of the chair of St. Peter by the whole world. I had the privilege of being an eye-witness of this Rome during the jubilee celebration. Even now, without armies to back him, he is honored by the kings of the earth as representing a power stronger than that of armies—a power which they cannot dare not defy. We know the secret of that power, but the outside world, not acknowledging it as of divine institution, calls it by various names. It is a power which seems to be intangible for every day use, and yet it seems to force the great Kaiser to the side of the sovereign who has neither armies nor lands, who rules by the superior right of thought."



In the utterance of nonsense of this sort it does not seem to have occurred to Archbishop Ryan that Christ himself said "His Kingdom was not of this world." Why, then, should he claim a temporal kingship or kingdom for the so-called Vicar of Christ? Is this following the divine mandate?

The papacy already occupies a territory sufficient for its purpose, sliced out of Rome, and the Italian Government permits it to enjoy and use it absolutely. It has sole and exclusive control of hundreds of acres. It needs no more for the necessities of the Vatican. The Pope and his Cardinals and the priests are free to come and go at any time and travel among their churches back and forth without let or hindrance. They are no more restricted than Archbishop Ryan himself in this country. No demand is made upon him except the divine demand. "Render under Caesar the things that are Caesar's." No law is laid upon the church except that it shall not meddle with affairs of state which are managed by the Italian Government.

In affirming the temporal power of the Pope and advocating its universal application Archbishop Ryan has not only placed himself in opposition to popular opinion in this country, but he has shown himself a bigot. When he says that "the thought of man as expressed through some representative head in a creed, revelation in an idea, rules the world," he is talking arant stuff and nonsense. He is well as every one else knows that it is the women and priests of Italy who are the support of the church, that the men believe what they can, and that not one in ten of the latter want the Pope to have temporal control. He knows that in France the claim for temporal power would not receive the sanction of the male communicants of the church. And he knows, or ought to know, that in this country Roman Catholics believe, like the Italians, what they can, but the most of them have let go of papal infallibility, and none of them, except a few bigots of the Archbishop Ryan sort, would ever give their consent to the papal assumption of temporal power. The political power of the Church of Rome is at an end. As a political factor it is far behind the Protestant Church, and bears no comparison with the Greek. Archbishop Ryan's proposition is an idle, silly dream, and no Catholic of intelligence in the United States will endorse it. Talk like that in this free, progressive country either grows out of dense ignorance or still denser bigotry.—Chicago Tribune.

#### The Christian Attack on Spiritualism Rebuked by a Materialist.

Mr. Otto Wettstein is a conscientious man, whose writings are often seen in materialist and agnostic newspapers. He has no sympathy with, at least no intellectual bias in favor of, Spiritualism. As an outsider he can judge between Spiritualism and its Christian antagonists without the color of favoritism tinging his opinion. In a late issue of the Chicago Daily Times he contributes the following, which our evangelical friends will do well to ponder:

ROCHELLE, Ill., Oct. 29.—TO THE EDITOR: Your very interesting elaborate review of Mrs. Margaret Fox-Kane's expose of the fraudulent methods employed to produce so-called spirit phenomena, published in the Sunday Times, will no doubt be greeted by the non-spiritualist element of your city with intense satisfaction. Yes, alas, how unkind and inconsistent! What should be cause of intense sorrow is hailed with triumphant joy. For what is modern Spiritualism but the promise and final realization of the hope that immortal spirit existence after death may at last be verified beyond conjecture, beyond a mere hope or faith—the dove bearing the olive branch from that hour from which previous to the advent of Spiritualism, no traveler has returned.

It has always been inexplicable to me how the churches, who advocate spirit existence, who believe in the immortality of the soul, who concede spirit identity and a land where spirits are supposed to congregate after death, should scornfully reject the only "ism" or science which bravely struggles and at last promises to demonstrate and scientifically establish the reality of the identical doctrine upon which the entire aggregate of our churches is primarily dependent. Can any one of the hosts of spirit-preaching anti-Spiritualists advance a single logical reason or point to a single analogy why, if spirits can and do leave this body, if after the death of the physical the spiritual man survives, if spirit identity is a fact, why any of the many claims of Spiritualism are not strictly consistent and characterized by the same accordance with the strict letter and spirit of Christian theology? If spirits can and do leave this body, as the church must concede, and as the Bible emphatically affirms, why can spirits not come back? If I can travel from here to London why, in the name of reason, can I not travel from London back? If spirits can go to the spirit land what natural law can prevent them from returning? And if spirits preserve their identity and individual form and characteristics after death why can they not manifest themselves to spirits still on earth and "in the flesh" as well as eventually to spirits out of "the flesh" in the Spirit-world?

In seeking and rejoicing over the downfall of modern Spiritualism the churches inadvertently are seeking and rejoicing over their own impending destruction. The day of a blind faith in myth and miracle is past. All the better minds within the church now struggle fervently to establish their doctrines and creeds upon a basis of science and reason. If successful in their laudable efforts Christianity will survive; but if tested in the crucible of reason and found wanting the doom of the church is sealed. The struggle will continue for a while between the enlightened portion of mankind and the unthinking masses, swayed by pope and bishop, assisted by Talmage and others of his ilk, still advocating blind submission to the miraculous faith of our ignorant ancestors. In view of these facts who can blame our leading divines for looking favorably upon the new science which promises to supply a new foundation for a vanishing faith? Who can blame Prof. Swing, Dr. Thomas, Minor J. Savage, and many others, leaders in the church of Chris, for greeting with intense joy the new phenomena which promises to supply the lacking basis for a shattered faith? And why, indeed, this rejoicing in orthodox camps over the alleged expose of Spiritualism? Are the facts claimed by its representatives any more mysterious than the alleged facts of Christianity? Is our fate, if Spiritualism is true, any more hazardous or terrible? Are its phenomena any more miraculous than those accepted by the whole Christian world? No.

Where all is miracle why object to lesser miracle? If a God can create from nothing an infinite universe (and not crowd himself out, too) then surely it is not violating

our reason to believe that spirits can materialize from the air or mediums instantaneously produce a full-blown rose or gold-fish from nothing, a la Mrs. Simpson. If Christ could feed the multitude with a few loaves and fishes why not believe that spirits can exile without food during all eternity? In short, if the whale could swallow Jonah and live, why in the world should not the church swallow Spiritualism and survive?

If Christianity is true, if the doctrine of immortality is true, it is the height of absurdity and inconsistency to rejoice over the downfall of Spiritualism. In fact the impending downfall of all religions can only be averted by the final establishment of Spiritualism as a fact and as a science. If this fails to be accomplished the doom of the churches is sealed. —OTTO WETTSTEIN.

Mr. Wettstein evidently understands some things better than others. Spiritualists deny miracle and hold that nothing is or ever has been done by the arbitrary suspension of law; what seems miraculous is all very simple when understood. Mrs. Simpson never claimed that flowers were materialized in her presence, but that natural, earth-grown flowers were sometimes brought by spirits who made use of methods not familiar or practicable to beings of our three-dimensional sphere.

#### BOOK REVIEWS.

[All books noticed under this head, are for sale at or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

**FIGHTING PHIL.** The Life and Military Career of Philip Henry Sheridan, General of the Army of the United States. By Rev. P. C. Headley. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.50 cloth.

General Sheridan's biography is added to the "Young Folks' Heroes of the Rebellion" series and is a fitting conclusion of the series. The life of General Sheridan furnishes a fine example of success achieved by personal effort—he having reached by united genius the highest position of military honor from the most humble place in early life, and makes up the grand quartette of generals who finished the rebellion. His name will be always associated with General Grant, Sherman and Thomas. Quite an extended account of the course and discipline at the Military Academy at West Point is given, and a brief history of the cavalry is added.

**TAKEN BY THE ENEMY.** By Oliver Optic. The Blue and the Gray Series. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Cloth, with illustrations. Price, \$1.50.

The Blue and the Gray Series, of which this is the first of six volumes, sufficiently indicates the character of the books. Oliver Optic's works are always in demand and read with interest in the North and South. Though written from the Union standpoint the author hopes that Taken by the Enemy will be found fair and just by those who looked from an opposite standpoint.

**LITTLE MISS WEEZEY'S BROTHER.** By Penn Shirley. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

Many charming stories are constantly being written for the children and now one more is added. The readers of Little Miss Weezy will no doubt want Little Miss Weezy's Brother, and well they may for it is a continuation of the doings and sayings of a cute little girl.

**A START IN LIFE.** By J. T. Trowbridge. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.00 cloth.

The story of a Self-made Man or Boy is generally read with pleasure. J. T. Trowbridge has the happy faculty of writing about self-made boys in a style that gives satisfaction. This story is of the Genevieve Country, and in which a worn and tattered boy, changed by hard and faithful work into a respected neatly dressed clerk.

**DOCTOR BEN.** By Orlando Witherspoon. Ticknor's Paper Series. Boston: Ticknor & Co. Price, 50 cents.

A very remarkable story of Canadian Life is here given, and it is a story with a purpose and with incident and plot enough to satisfy the most confirmed novel-reader.

**AUTREFOIS.** By James A. Harrison. Sunshine Series. New York: Cassell & Co. Price, 50 cents. Tales of New Orleans and elsewhere comprise this volume. They are told in a most delightful manner and will be instructive and interesting reading. The author is well-known and popular and a large sale of "Autrefois" is predicted.

#### NEW BOOKS RECEIVED.

**The Story of An African Farm.** By Ralph Iron. Boston: Roberts Brothers. Cloth, 60 cents.

**Elizabeth Barrett Browning.** By John H. Ingram. Famous Women Series. Boston: Roberts Brothers.

**Farm and Country School Buildings.** A collection of plans and designs. By E. C. Gardner. New York and Chicago: E. L. Kellogg & Co. Cloth, fully illustrated, \$2.50.

**What Men Can Do For Religion.** By John W. Chadwick. Boston: Geo. H. Ellis.

**The Intermittent Vision.** By Rev. M. J. Savage, Unity Pulpit. Boston: Geo. H. Ellis.

**A History of the National Army of Rescue.** By James Culver Neal.

**A Man Story.** By E. W. Howe. Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50.

**The Roman Catholic Church and the School Question.** By Edwin D. Mead. Boston: Geo. H. Ellis. Price, 15 cents.

**The Rainbow Festival.** By Mrs. A. G. Lewis and Leo B. Lewis. Brattleboro, Vt.: E. P. Carpenter Co. Price, 25 cents.

The following from Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

**Dreamthorp.** By Alexander Smith. 50 cents.

**The Lover and other Papers.** By Richard Steele. 50 cents.

**A Physician's Problems.** By Charles Elam. 50 cents.

**The Story Mother Nature Told.** By Jane Andrews.

**The Last of the Huggermuggers.** By C. P. Cranch. Cloth, \$1.00.

**The King of the Golden River.** By John Ruskin. \$1.00.

**Manners, Happy Homes, and Good Society All the Year Round.** By Mrs. Sarah J. Hale. Cloth, \$1.75.

**Kabboloto.** By C. P. Cranch. \$1.00.

**Nellie was a Lady.** By L. C. Foster. Illustrated. Gilt, \$1.50.

**The Adventures of a Chinaman in China.** From the French of Jules Verne, by Virginia Champlain. \$1.50.

**All the Year Round.** By J. Pauline Suter. 50 cents.

**A Christmas Carol.** By Dinah Maria Mulock. \$1.00.

**A Friend Stands at the Door.** By Dinah Maria Mulock. \$1.00.

**Days Serene.** By Margaret Macdonald Pullman. Fully Illustrated. \$5.00.

#### November Magazines.

The Century Magazine. (New York.) With the November number the Century opens its nineteenth year, and several new series are begun. The Guilds of the City of London are described and profusely illustrated. Interesting installments of the Life of Lincoln and Kennan's Siberian Exile Series are contributed. The first of Mrs. Foote's Pictures of the Far West is given. Murtat Hestead has a paper on Gravelotte Wittenberg and Re-Victoria. The New Reformation is a timely and thoughtful essay by Dr. Lyman Abbott.

The Forum. (New York.) The November Forum contains a broad review of Old World politics; W. C. P. Breckinridge shows from a Democratic view how the Tariff affects Industry; After Us—What? shows there is no religious retrogression; Andrew Lang, the British critic, writes severely of the method of studying poetry followed by the Browning "societies," and indicates wherein Browning is a great poet.

The Popular Science Monthly. (New York.) The opening article of November is on the Effects of Protection, and is followed by Altman's economically considered. W. J. McGee tells about the earliest inhabitants of America. Many other articles of interest with the departments full of scientific knowledge complete a good number.

The Eclectic. (New York.) Some recent Criticism of Lang, the British critic, writes severely of the method of studying poetry followed by the Browning "societies," and indicates wherein Browning is a great poet.

Also: St. Louis Magazine, St. Louis, Mo. Our Little Ones and the Nursery, Boston. The Unitarian, Ann Arbor, Mich. The Sideral Messenger, Northfield, Minn. The Free Thinkers' Magazine, Buffalo, N. Y. Mental Science, Chicago.

The Homiletic Review, New York. The Theosophist, Adyar, India. Buchanan's Journal of Man, Boston.

Woman's World, Chicago. The International Magazine of Christian Science, New York.

The Manifesto, Canterbury, N. H. The Kindergarten, Chicago. Psychische Studien, Leipzig.

Annali Dello Spiritismo, Torino, Italy. L'Aurore, Paris. The Lucifer, London.

#### A Madman at Large!

He is a well-known citizen, and his nearest and dearest friends do not suspect his insanity. How do we happen to know about it? Listen; his appetite is gone, he is low-spirited, he doesn't sleep well, he has night-sweats, he is annoyed by a hacking cough. These symptoms are the forerunners of consumption and death, and yet he neglects them. Is it any wonder that we call him a madman? If you are his friend tell him to get a bottle of Dr. Pierce's Golden Medical Discovery without delay. It will cure him if he takes it in time. It will not miraculously create new lungs when the old ones are nearly gone, but it will restore diseased ones to a healthy condition. It will, and warn him that in his case delay means death.

Estes & Lauriat, Boston, are getting out many valuable works for the fall and winter season, as the following indicate: Endymion, by John Keats, a gift-book presented in superb style; Recent Italian Art, being a portfolio of photo etchings from the best paintings of modern Italian artists; European etchings, consisting of twenty etchings, by the most noted artists of Europe; Renaissance of Art in Italy, a gift-book presented in superb style; Recent Italian Art, being a portfolio of photo etchings from the best paintings of modern Italian artists; European etchings, consisting of twenty etchings, by the most noted artists of Europe; Renaissance of Art in Italy, a gift-book presented in superb style; Recent Italian Art, being a portfolio of photo etchings from the best paintings of modern Italian artists; European etchings, consisting of twenty etchings, by the most noted artists of Europe; Renaissance of Art in Italy, a gift-book presented in superb style; Recent Italian Art, being a portfolio of photo etchings from the best paintings of modern Italian artists; 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CHICAGO, ILL., Saturday, November 17, 1888.

## Conway On the "Big Toe" Performance.

Mr. Moncure D. Conway is a professional literator, and he writes for the papers and periodicals that will pay the best price for his contributions. Although he professes disbelief in God and immortality, he never writes for the exponents of the kind of thought he represents, papers like the *Investigator*, *Truth Seeker*, etc. He prepares his articles in guarded phraseology, with his thought often half concealed, and sends them wherever they will command a price. He naturally treats his subjects superficially and flippantly and in a style to interest the ordinary reader; naturally we say, for although he is a gentleman of education, with an attractive style, he is unable to get beneath the surface of any subject, and is incapable either of searching criticism or of large generalizations. He is theological and literary in his method and style; to philosophy and science he is a stranger. Not that he advocates any theological beliefs—indeed he is rabid in denunciation of them. But educated for the ministry, and for several years a Christian preacher—first a Methodist—his style and manner are entirely those of a preacher, not of a philosopher. He opposes theological beliefs which he has renounced, in the truly theological spirit which he still retains. Among literary men he has no rank as a careful and reliable writer, although his light and popular manner of treating subjects makes a demand for his wares. The same is true of many writers much inferior to Mr. Conway.

These remarks are suggested by a long article by Mr. Conway in a Chicago paper on "The Spiritualist's Confession," in which he gives an account of the exhibition in New York at which Margaret Fox showed, to use Mr. Conway's expression, that "the whole Spiritualist movement proceeds from a cultivated abnormality in the big toe." Although he accepts the "big toe" theory as far as it goes, as an explanation of raps, he has a suspicion that "we have as yet only a small part of the confession which these mediums owe to the world they have been humbugging." He calls upon the "reformed mediums" who he thinks are keeping back most that they know, to "give the whole thing away." He wants them to explain now, "How did Home levitate and elongate? How did turning crystals appear on his head?" etc.

Mr. Conway does not seem to have seen much of the phenomena of Spiritualism, and he has no idea that any of the occurrences attested by thousands of witnesses, admit of any other explanation than that of fraud. There are multitudes of observers, not to speak here of Spiritualists, keen, cautious, skeptical and scrutinizing, who have for years studied physical and mental manifestations, of the reality of which they are satisfied, but of the cause of which they are still in doubt. Among these are many scientific and philosophic thinkers, men not easily imposed upon nor given to credulity. Some of the most remarkable of these phenomena occur in private families, in the home circle, where fraud is out of the question. The movement of tables without visible agency, and the writing of messages without the volition of the medium, for instance, are facts, of which any candid investigator will have no doubt if he takes the pains to verify these claims.

If any other than the Spiritualist's explanation is possible, let it appear, but meanwhile do not represent that thousands and hundreds of thousands of intelligent observers and thinkers are fools. Expose all that is spurious in what passes under the name of Spiritualism, but examine what is genuine,

instead of indulging in supercilious denials of its reality, or attempting to identify it with "big toe" performances. Mr. Conway would do well to acquaint himself with this subject before making it the theme of newspaper articles, such as the one on which the JOURNAL has here commented. A religious reformer should write to instruct his readers. Mr. Conway's treatment of Spiritualism is not adapted to instruct anybody. It is superficial and silly.

## A Factor of Progress.

To the real Spiritualist the dignity and worth of the human spirit outweighs all other values. In the midst of the feverish strife of party politics, men traduce and vilify, conceal and prevaricate as they would not be capable of doing after the wordy war is over; yet the government stands, no matter who is defeated or who elected, because citizens are better than the institutions they have made. The persisting tendency is, on the whole, to correct abuses, and shield the weak from the tyranny of the selfish strong; in short to protect the just liberty of the individual. The nation which became an army to fight for a principle and four years after peacefully returned to private life, which battled and bled for a proscribed race and then extended amnesty to the oppressors,—such a nation is feeling its way through mistakes without number, to a higher social life. In spite of trusts, monopolies, bribery and corruption, the sentiment of justice is growing because people are awakening to the vital truths of the brotherhood of man and the fatherhood of God; and the most important herald of the new day is the Spiritual Philosophy. By it men are beginning to understand that under many forms there is one spirit, within many churches one religion. They learn that science cannot war with religion, for science is true and all truth is one. When that lesson is fully comprehended it will follow that each shall feel that his neighbor's interest is coincident with his own, and that when he overreaches he cheats himself. It will be known that life eternal is this life, here and now; that in the seedtime of to-day is the promise of to-morrow, that we are "our brother's keeper," that we should "judge civilization not by the six million cathedral on Murray Hill, but by the children in the back alleys," that mutual respect should be based on self-respect; and that morality enters into commerce, the arts, trade,—in fact into every form of human dealing and relationship. It is not creed but life which is of import, and the life on earth fixes the status of the life in the Spirit-world, not a form of theological belief. The era of iconoclasm is passing; that of construction is at the threshold. Friends who believe in the newer and better order when spirit shall dominate matter, real religion enter into all the activities of life, and the higher principles of Spiritualism permeate all ranks and conditions of men, show faith by works and support your cause as you should.

## Only a Passing Incident.

Every day the dogmas of theology are decreasing in importance while the value of true religion is becoming more generally understood. The one is man-made, the other heaven-born. This is local, that universal. The one grows with the development of the soul, the other, all comprehending, sublime, infinite in a human sense, opens and unfolds according to the growth of him who is a student of the relations which bind man to his fellows and to Deity. It is a trite truth, yet one which cannot be stated too often, that true religion is universal Justice beginning in the heart and from that reaching out to every domain of life. If Justice is light then Love is heat, and both light and heat are necessary in order to promote growth of mind as well as vegetation; and they who in their moral natures apprehend the vivifying power of justice and affection have been baptized with waters of the new dispensation.

To such the performances of Dentist Richmond and his coadjutors in New York are only eddies showing the strength and swiftness of a resistless Niagara. It is not possible that there should be progress without the shadow of delay; neither is it desirable. Always the night alternates with the day, cold with heat, shadow with sunshine, down with up, and wrong with right. This is the method of nature which we can not overstep. In the words of Emerson, "To every reform, in proportion to its energy, early disgusts are incident, so that the disciple is surprised at the very hour of his great triumphs with chagrins and sickness and a general disgust, so that he meditates casting himself into the arms of that society and manner of life which he had newly abandoned with so much pride and hope." That student of spiritual philosophy who is earnest and sincere can have no pusillanimous fear of the superficial and scoffing crowd who delight to mock at "exposures" and gloat over the wreck of a poor instrument, overwrought, weak and hard pressed by the exigencies of a life of turbulence and temptation. Truth is mightiest when most bitterly assailed, because through trial and assault, it is proven to him who observes, experiments, reasons and reflects.

The Chicago Institute for Instruction in Letters, Morals and Religion, is the name of a new institution, of which the JOURNAL ought to have made earlier mention. Its officers and directors are drawn from Jews, Unitarians, Free Religionists and Spiritualists. It will be the aim of this Institute to provide for the study and discussion of sub-

jects pertaining to letters, morals and religion, in the scientific spirit, under the lead of a high and specially-trained scholarship. It hopes to secure lectures from the ablest thinkers at home and abroad on themes beyond the range of the popular lyceum platform. Classes will also be organized for the more thorough and systematic study of pending questions in sociology, reform and religion, such as will supply that need of special instruction felt by those engaged in active work of philanthropy and moral and religious instruction, besides aiding to impart a rounded culture and more intelligent understanding of life and duty. It is the hope of those engaged in this new enterprise to give to Chicago something that corresponds in general aim, though necessarily, at first in a small and experimental fashion, to the Lowell Institute in Boston, the Peabody in Baltimore, and the Hibbert and Bampton lectureships of London. A copy of the first announcement containing further particulars may be had by enclosing a request and stamp to Mrs. M. T. Lewis Gannett, Hinsdale, Ill., Mrs. E. T. Leonard, 175 Dearborn, St., or at the JOURNAL office.

The imposition practiced upon mediums and which they endure with more patience and fortitude than one would suppose possible, is something that ought to be peremptorily stopped. In this city and in every locality where mediumship is practiced, there are three classes of people who abuse the good nature or sap the vitality of already overworked mediums. First comes the class made up of well-to-do and often wealthy patrons, who take up a medium's time in consulting spirits on business matters and then pay only one-half, or less, of the regular fee. Against such meanness the medium seldom has the courage to protest. These customers grow so mean after a while that they bring along their friends and insist that the medium shall favor them with a free sitting, for which the regular frequenter gets the credit of "influence" and generosity with those he has dead-headed into the séance room. Another class is made up of mentally weak creatures who require a spiritualistic drama every few days, and for about as laudable reasons as an old toper must fill up with whisky whenever he gets a chance. These people haunt mediums' parlors at all hours, are always unwelcome, but generally get what they are after and without paying for it. They become very skillful in the art of stealing and begging their regular dose from the spirit-world. A third class is composed of shiftless husbands who live off their wives' earnings as mediums, and who seem to take pleasure in making life miserable for the family breadwinner. The JOURNAL has a blacklist of the three classes in preparation which it may publish one of these days much to the mortification of some very proper people, and the discomfort of the victims of psychomania. The discipline of such notoriety may also inspire some of the lazy lords of these mediumistic homes with energy enough to work and decency enough to treat their wives with ordinary humanity.

Dr. Bloch, a member of the Austrian Reichsrath, has called attention to certain facts which may throw a new light on the Whitechapel murders. In various German criminal codes of the seventeenth and eighteenth centuries, as also in statutes of a more recent date, punishments are prescribed for the mutilation of female corpses, with the object of making from the extracted organs the so-called Diablslichter or Schlagslichter—"thieves' candles" or "soporific candles." According to an old superstition the light from such candles will throw those upon whom it falls into the deepest slumbers, and they may, consequently, be useful to thieves. At the trial of a notorious German robber in 1810 it was discovered that a regular manufactory had been established by gangs of thieves for the production of such candles. That this superstition has survived among German thieves to the present day was proved by a case tried at Biala, in Galicia, as recently as 1875. In this the body of a woman had been found mutilated in precisely the same way as were the Whitechapel victims.

In various parts of China there is a belief that the souls of atrocious criminals who have either been executed or died in prison are sent back from Hades by Yenlo, the judge there, to undergo a further term of imprisonment, one death not being enough to expiate their crimes. When the second term of imprisonment is judged to have expired the District Magistrate beseeches the tutelary deity of the city to accompany him to the prison in order to acquaint the ghost with his release. The order is supposed to reach the imprisoned by burning it, a ceremony which is solemnly carried out in the jail. Aug. 19 last the District Magistrate of the city of Soochow had placards posted up inviting subscriptions of imitation money for the ghosts then in the city jail. This was all duly burned and thus converted into currency, which would be useful to the ghosts on the long journey before them.

The Fort Hamilton band played at Llewellyn Park, N. J. and its music was thoroughly appreciated even though the band was not there. A wax cylinder was taken to the fort and the band played several marches, quicksteps, and the like for its special amusement. Then the cylinder was taken to Llewellyn Park, set going, and the music played at Fort Hamilton was reproduced. There has been much speculation concerning the possibilities of Mr. Edison's inventions, but on this occasion an entire reproduction of the performance of the band was given.

The *Unitarian*, a magazine of liberal Christianity, having probably the largest circulation of any Unitarian publication, with possibly one exception, in America, in its November issue speaks of our effort for stocking the Religio-Philosophical Publishing House as follows:

"Mr. John C. Bundy, the editor and publisher of the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, is making an effort which we are glad to see seems likely to prove successful, to establish the 'Religio-Philosophical Publishing House' as a stock company with a capital of \$50,000. The shares are placed at \$50 each, and all friends of the JOURNAL and persons interested in Spiritualism in its best form are invited to subscribe. Mr. Bundy has done for years a courageous and admirable work in exposing the shams and frauds which have allied themselves with Spiritualism; and in trying to build up a Spiritualism in this country which shall be honest and above suspicion, scornful to claim anything as a fact that is not genuine and authenticated by all tests that science can suggest. Nor is his interest simply in what is known as spiritualistic 'phenomena,' but he is wise enough to see that the greatest need of all is for a genuinely spiritual as distinguished from a materialistic or even agnostic philosophy,—a philosophy of life and the universe which makes spirit primary, and thus lays a firm foundation for those highest faiths of the soul, faith in God, faith in Duty, faith in Immortality. In all his good work to promote this higher form of Spiritualism, Mr. Bundy has our most cordial sympathy."

Watt's Literary Guide, London, noticing a recent article from the pen of Mr. M. D. Conway says: "Mr. Conway's creed may fitly be described as Gnostic Materialism." The JOURNAL is not quite sure that Mr. Conway would accept this definition of his creed. He is an atheist in the sense that he believes in no higher God than man; and a pessimist in the sense that he believes that the material world is naturally bad,—in conflict with the moral order as it exists in the human mind. He is a dualist, since he holds that matter is not the outcome of mind, and that mind is not the outcome of matter; but that material and mental phenomena belong to two distinct orders of existence. He is a materialist, in believing that matter is eternal and that consciousness and personality are evanescent. He objects to the word agnostic, not because he believes in Supreme Intelligence, but apparently because having discarded the mysteries of theology, he is unwilling to employ a word which implies mystery beyond natural phenomena. Moreover Mr. Conway's affiliations have been with theological minds from the time that he was a Methodist until the present, and he now employs theological phraseology. He feels the need of positive convictions as to the ultimate nature of things. His religious emotions and religious education are deeper than his philosophy which, whether it be called "Gnostic Materialism" or by any other name is about the poorest material for a creed that could be brought together.

The fact is Mr. Conway's mind is more literary and theological than philosophical, and it is doubtful whether he has any well-defined system of thought. He is a bright and interesting writer, but as a thinker superficial, and he rarely penetrates beneath the surface of things. The JOURNAL has as little liking for the word agnostic as has Mr. Conway, but its objection to the word (and to the word "gnostic" also) are on grounds quite different from his. Mr. Conway has done some good work, but this work has been outside the province of science and philosophy.

The golden wedding of Mr. and Mrs. James Wilson of Bridgeport, Conn., takes a half-column space in the *Daily Standard* of that city. It appears from the account that the poem for the occasion was written and read by Hon. A. H. Dailey and pronounced a fine effort. Rev. P. T. Barnum, long-time missionary to the mermaids and conductor of the greatest moral exhibition on earth was one of the prominent guests. He has often called upon Mr. Wilson for a certificate of character at times when his zeal for impressing the moral of his show had carried him beyond the line of exact truth, and he needed sympathy. It is rumored that Dr. Barnum had contemplated presenting Mr. Wilson on the occasion of the golden wedding with a golden figure of Jumbo surmounted by the original mermaid and led by the only great showman, but owing to his active labors in the temperance campaign he failed to find time to whittle out the model. Under the circumstances he gave Mrs. Wilson a sacred cow with an extra large hump, warranted gentle and an excellent milker, which he said he hoped would be taken in lieu of the Jumbo outfit, and be regarded as a token of the sacredness of his friendship.

The journalistic monstrosity warmed into life by Joseph Kinsey and others of Cincinnati, and which has in its short career succeeded in making that city a resort for a horde of Spiritualistic fakirs, is very sick. Its insatiable maw has consumed the substance of Joseph the Quaker until he growth tired and protesteth much. Mr. Blarney, the head nurse, is in disgrace, despite his brilliant strategy in securing a plaster from the drug house of Newton, Wells & Co. Its parents and relatives are now seeking a hospital for it in Cleveland, New York or Podunk, or any where else, only so they can get shut of their moribund marplot.

Miss Laura Clement, of New York, is the owner of a fine English bull-dog, which accompanies her regularly to service at the Little Church Around the Corner. One morning

the sexton suggested to her privately that it would be just as well to leave the brute in the vestry room, as the man who passed the plate around had put in a bill of expense for torn trousers and a chewed leg. "Then," said Miss Clement, "I will take my dog to some other denomination." And she did.

We are informed that we were in error in attributing the authorship of an article which appeared in the *Tribune* on the life of the late Judge McAllister, to a friend of the late jurist. The article was written, it is claimed, by one of the regular city staff of that paper; and it is but justice to the writer to say that he avers he did not intend any unkindness to the memory of the judge or any misrepresentation of his religious views. The reporter gave what he supposed were the judge's views as he hastily gathered them from those with whom he came in contact, while hurriedly collecting the data for his very well written article.

The Chicago *Herald* of last Monday contained a three-column article, by one of its staff, on Spiritualism. Fair and friendly treatment was accorded the subject, and less than the usual number of errors are to be found in it. D. D. Home's name is mangled, but everybody will know who is meant. In another instance the *Herald* makes the editor of the RELIGIO-PHILOSOPHICAL JOURNAL say "properly" when, in fact, popularly was the word used; and as it happened the mistake was one that prevents the reader from properly understanding an important statement, differentiating a spiritist from a Spiritualist. In a few other instances the editor of the JOURNAL is incorrectly reported; but not in matters of sufficient moment to mention here.

## GENERAL ITEMS.

The Pope's jubilee gifts amount to nearly \$6,000,000.

Japan has an army of 150,000 men and talks of increasing it to 600,000.

Adam Badeau says that Mrs. Grant paid him \$11,254 in settlement of his claim.

Dunsmuir, the coal king of British Columbia, has an income of from \$2,000 to \$3,000 a day.

Over a thousand women and girls in Pittsburgh work in the iron mills, principally making barbed wire.

The J. W. Fletcher, in his materializing show at Cincinnati, is not John William Fletcher of Boston. This statement is made in response to several inquiries.

The chief of police of London has offered a pardon to any person who may be an accomplice of the Whitechapel murder provided he will expose the assassin.

Mr. and Mrs. J. J. Morse and daughters spent a day in Chicago last week on their way east. Mr. Morse is to lecture in Patterson, New York City, Brooklyn, Philadelphia and Washington during the next six months.

DEATH sets us softly on shore in our long-expected Canaan, where there are no temptations, no danger in falling, but eternal purity and immortal joys secure our innocence and happiness forever.—*Waver*.

Mrs. Addie L. Ballou arrived in this city last Tuesday, on her way to California. She has been lecturing in Indiana very acceptably to Spiritualists. She has also made several campaign addresses, which were undoubtedly as effective as any delivered by Miss Anna Dickinson.

Geo. H. Brooks is engaged for the four last Sundays of December at Saratoga Springs, N. Y. He would like to make an engagement for the first Sunday of that month, at any place on the line of the Penn. Central to New York, or on the N. Y. Central line to Saratoga. Address him at 1411 Sixth Street, Washington, D. C.

The Shah of Persia has an original way of dealing with railway troubles. A little while ago there was a riot at the Teheran Railroad Station. His Majesty's plan to do away with such nuisances in the future is to stop all traffic on the road and oblige the Minister of War and other personages to ride up and down the entire line warning everybody around not to begin rioting any more.

Said the martyr Ann du Bourg, when brought to her execution: "Six feet of earth for my body and an infinite heaven for my soul are what I shall soon have." Death gives liberty and room for more effective living. Mahomet, dying with his head resting upon the bosom of his beloved wife, opened his eyes and looked upward, then smiling said, "I come among you fellow citizens on high."

Again are Spiritualists to be congratulated, and all for another fox. The JOURNAL after a number of years of effort succeeded in driving Dorus M. Fox out of the field of Spiritualist journalism. The magnetic dead-beat then essayed the temperance business. It is now reported on good authority, seemingly, that the worn out old free-lover has joined the Campbellites. It is tough on these excellent people, but fortunate for Spiritualism.

Rev. James Freeman Clarke when asked the secret of his tireless energy and great accomplishments, replied: "I have never been in a hurry; I have always taken plenty of exercise; I have always tried to be cheerful; and I have taken all the sleep that I needed." His rules were as rigid as the laws of the Medes and Persians, and his obedience to them gave him nearly eighty years of active and helpful life. He never wasted his energy. He never lamented that he could not do the impossible.











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dicted and **Natural Stimulant** not to be found

ness, but produces healthful and refreshing  
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**Them, for They Are a Truth-**  
**Word, of the Originals:**  
 have used your Universal Pills, and would recom-  
 mend them as the best I have ever taken. Yours truly,  
 DENTON GEROW.

Compliments of the  
 Universal Remedy Co., J. Fayetteville, Ark., Aug. 16, 1887.  
 Gentlemen,—Some three months ago I ordered two  
 boxes of your Notobac, which I at once used, and since  
 that time have not used tobacco in any shape or form,  
 and have I any desire for it. Previous to that time I  
 used tobacco for about forty-five years to excess,  
 and I am glad that I was cured. I am glad to hear  
 of tobacco again, and don't know of your cure for  
 it.

hundreds of dollars. I am now sixty-six years of age,  
during the past twenty years have tried every  
note I have heard of. I also think Notobac an ex-  
treme constitutional treatment. Enclosed please find  
a few words I can send you by mail, some dis-  
courses, as I wish to give them away to some of my  
peas. Yours truly,  
D. C. C. C. C.

Notobac in My Case Was Almost Miraculous - I  
could Advise All Who Want to Be Cured of the  
Notobac Habit to Try It.

October 11, July 27, 1887.

Universal Remedy Co., LaFayette, Ind.

*Testimonial:*—It is with great pleasure that I write to you concerning the use your Notozac, and I wish to say in the start, I have used tobacco for many, many years. I have tried many times to stop the use of it; but I was unable until I used your Notozac. I have used Notozac, and now it has been six months since I used to use tobacco in any form. I do not intend to use it again. The desire for tobacco, and its unpleasant effects upon the nervous system, has been entirely destroyed. I recommend it to one and all who

My sanguine expectations, in fact, its action in my  
 was almost miraculous, and I would say to one and  
 who are addicted to the tobacco habit and want to  
 cured—try it. Yours truly, AMOS SAILSBURY.

---

**Box Notozac Cured Me of the Habit of Many  
 Years' Standing.**  
 EGYPT, Monroe Co., N. Y.  
 Universal Remedy Co., LaFayette, Ind.  
 Gentlemen:—Enclosed please find \$1.00 for which  
 send one box of Notozac for a friend of mine.

and a Half Boxes Nicotabac Cured Me of the  
Tobacco Habit of Ten Years' Standing - I Also Have  
My Friends Who Use Nicotabac Upon My Recom-  
mendation and They Are Cured

PLEASANT VALLEY, Tex., July 27, 1887.  
Universal Remedy Co., LaFayette, Ind.  
Gentlemen: - I write to you concerning your cure for  
tobacco habit, and would say that I was addicted to

"Use of the terrible weed, and abusing your adventuresome thought that I was going to reap any benefit from it pertaining to reap any benefit. I thought it would make all the other remedies I had heretofore tried, a bug. I had used tobacco for ten years and made many ineffectual attempts to quit the habit, but could do so until I used your Notebac. One and one-half boxes cured me and now after six months I am as well as ever. The tobacco pipes were entirely destroyed in ten days after I commenced the use of Notebac, I have never had the least desire for it since. Leave two friends who, upon my recommendation,

**Cigarette Habit Cured.**  
GIDDINGS, Tex., March 7, 1887.  
Gentlemen.—I received a box of your Nicotabac a few days ago and commenced to use it according to directions, and I am glad to inform you that it completely cured the desire for tobacco. I have not smoked a cigarette habit for over five years. I found that it injures my health and costs a hundred times to

back myself, but failed until I used one box of your  
back and cured me. Wishing you the great suc-  
cess you deserve, I am yours truly,  
JNO. M. RINICK.  
Destroy the appetite for Tobacco and eliminate  
TOBACCO, 51 a Box, or 3 Boxes for \$3.50.  
to the simple directions. For sale by druggists  
on stamps or postal note.  
1 a Box 11. La Fayette, Indiana.

[illegible]



(Continued from First Page.)

Wednesday, October 7th, 1888, was an eight column paper, and at the top of the seventh column, appears the following item:

ANOTHER MAN MISSING—W. E. ESDAILE, OF KENWOOD, DISAPPEARS—FEARS THAT HE HAS KILLED HIMSELF.

W. E. Esdaille in the employ of Robert Warren & Co., commission merchants in the Royal Insurance building, and residing at 4523 Woodlawn Av., Kenwood, has been missing since last Friday morning. Mr. Esdaille is a Canadian, unmarried, and 27 years of age. His family resides in Montreal. He has been resting from business during the last week, and has spent much of his time strolling along the lake shore. As his accounts are all right and there is no assignable reason for his disappearance, his friends fear that he has committed suicide. Overwork it is thought and an injury to the skull, received some years ago, may possibly have brought on insanity. The police are searching for him.

The records in the Coroner's office for Cook County, Ill., show that inquest No. 941, was held on the 10th of October, 1885, on the body of Wm. E. Esdaille, drowned October 2d in Lake Michigan, whether by accident or otherwise, the jury were unable to determine.

Mr. Robert Warren, of the above named firm of Robert Warren & Co., says, that he landed in New York on his return from a trip to England, on Monday, Oct. 5th, 1885, and reached Chicago, Wednesday P. M., Oct. 7th; that he did not hear of the disappearance of Mr. Esdaille until he reached home, and knows of no public announcement of the disappearance prior to that in the *News* of Oct. 7th; that, had there been any, he would very likely have heard of it between New York and Chicago, as he was on the lookout for news from Chicago.

Mr. Ward, who had charge of Mr. Warren's business during his absence, says that he was informed of Mr. Esdaille's disappearance on Friday evening, Oct. 2nd. On Saturday A. M., he examined the papers, etc., found in the young man's room; found no evidence of suicidal intent, but indications that he was not in his right mind, and concluding that he might have wandered off, a detective was employed to search for him. The matter was kept very quiet, so as to prevent publication of sensational reports: that would alarm his friends, and also render it unpleasant for the young man should he be found. Mr. Ward is not aware that any announcement of the matter was made in any of the papers, before the item in the *News* of Oct. 7th. They were following on the track of a young man, whose description corresponded somewhat to that of Mr. Esdaille, who had been seen at the water-works of Hyde Park and Kenwood; and then had traveled around the end of Lake Michigan into Indiana, and were expecting to find him very soon, when on Saturday morning, October 10th, notice was received that the body of Esdaille had been found on the Lake shore near his home.

In referring to the matter, the Chicago *Tribune* of Saturday, Oct. 10th, 1885, says: "It will be seen that the detectives are on a warm trail and will probably overtake the young man, who is believed to be insane, wandering about without aim or purpose."

A Chicago reporter, who resides at Kenwood, and was acquainted with Esdaille, says, that he first heard of the disappearance through the school children, who said that the teacher had told them that Mr. Esdaille was missing, and requested them to tell their parents, and ask if any one had seen him. The reporter knowing Mr. Ward, called on him to obtain the particulars for publication, but Mr. Ward objected, saying that Mr. Warren had been away for some time; that Mr. Esdaille had been practically in charge of the affairs of the firm; that Mr. Warren had just landed in New York, and a public announcement of the matter in the papers would cause him unnecessary alarm. The reporter says that the item in the papers, Wednesday, Oct. 7th, was the first public announcement of the matter.

In regard to case No. 11, I report that I have personally known the mother and daughter since May, 1885. The daughter reported the incident to me in September; and it was afterward verified by the mother. It occurred November 24, 1887. The father had not been the subject of conversation between them for over a year. That if the daughter had at any time known the date of the marriage she had entirely forgotten it, and that her father had not been in her thought for months prior to the night referred to.

The Empress of Austria is really coming to the United States. Her trip is based on her desire to be rid of a prolonged time of her husband, whom, as everybody knows, she thoroughly dislikes; and also in the hope that a change of air may lessen the rheumatism to which she is an absolute martyr.

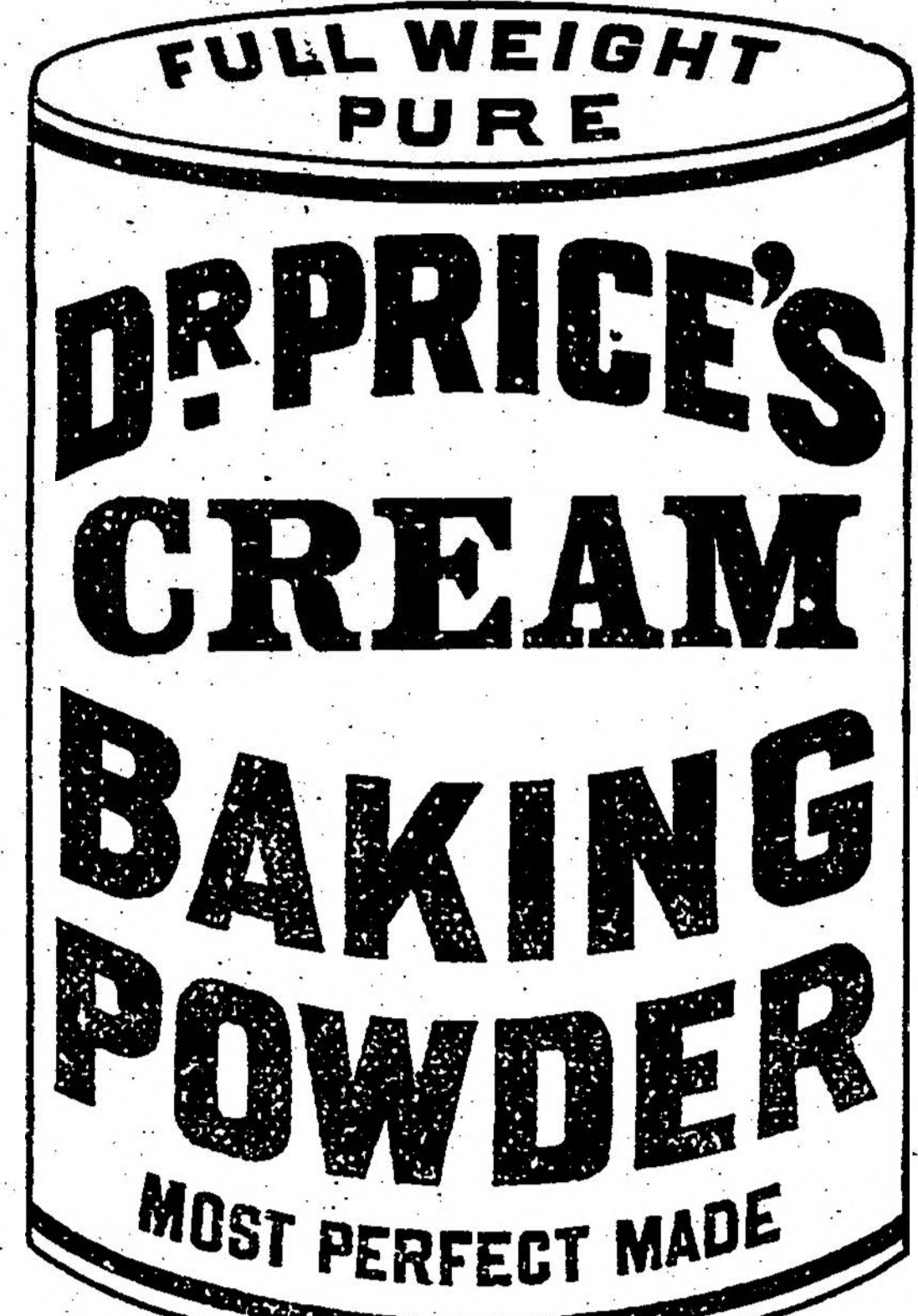
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# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY  
DEVOTED TO  
ROMANCE AND GENERAL REFORM

THE ARTS, SCIENCES, LITERATURE  
SPIRITUAL PHILOSOPHY

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit phenomena, and well authenticated accounts of spirit communications are always in place and will be published as soon as possible.

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## THE DISCIPLINE OF LIFE.

An Inspirational Discourse Delivered by Elizabeth Lowe Watson.

At Metropolitan Temple, San Francisco.

[Reported by G. H. Hawes for the Religio-Philosophical Journal.]

Every man stands at the center of nature with the permission to go forth in all directions and conquer, with the possibility of gaining the victory over every enemy that stands in the way of his happiness, with the weapons ready for every battle in which he may be called upon to show his strength, and reveal what manner of thing he is; infinitude on all sides of him, and within him the will, gradually developing, to compass it. We began this battle ages ago. We were not born yesterday nor within the century. We have lived in every form of beauty or deformity that came before us; not consciously, but guided by divine, inhering intelligence we have traveled along all the lines of material evolution to present being, and stand to-night facing the infinite future, with boundless space as a theater for action. At the heart of nature, I say, stands every human soul, equipped with faculties for the examination of every natural phenomenon, and appropriation of every good that is possible for us to conceive of, or shall be possible for us to conceive of hereafter.

Very small and insignificant, apparently, were life's beginnings. Looking upon the lowest form of life without an idea of the infinite purpose to illumine our understanding, how can we prophesy of the future? But in every soul there is some conception of the higher Will; we call it the religious sentiment, hope, love, desire for truth. It is God in the soul, becoming, as it were, God outside of the soul; and every act, every action that has broken up from the silence and inertia of primal nature has been a necessary step on this path that is leading us to the all-desired, to the all-glorious, to the all-good.

Matter, into the realm of which we come as spirits, is the tool, the medium through which we shall acquaint ourselves, not only with the power of God within us, but with the power, beauty, holiness, love and good outside of us; and I see no form of life anywhere in nature, whether it be upon this planet, or whether it be spread in shining panoply beyond the stars, that is not a necessary link in this chain of divine life. There is nothing unclean or evil here, in its right relation, and rightly perceived; everything has its place, and to the illumined soul is associated with the idea of discipline and growth. Consider for a moment what has given to the human hand its cunning, to the eye its power of discernment with its ability to separate the rays of light and resolve them into their primaries, then to recombine them and give us an endless variety of hues; consider the discipline that has been required to develop the first consciousness of light into this intense apprehension of the forms of beauty by which we are surrounded. Do you not think that the human eye of to-day is more than the human eye of ten thousand years ago? Consider what wondrous changes, what tremendous trials, what burning anxieties, what crucial tests of endurance this little organ must have suffered in order to have arrived at its present standpoint of power and delicacy of perception, by which it conveys to the soul the most exquisite happiness. Who has looked with appreciation upon a springtime landscape, with its vast variety of forms and color, that, like silent music, are felt flowing along this delicate optic nerve, in floods of renewing life and

harmony; or experienced the ecstasy of a golden summer morning, can not exclaim, I have seen God, I have felt somewhat of the spirit of his joy enter into my being? It was some necessity of the body, you will say, which produced this delicacy of perception on the part of the eye. Not of the body alone, apart from the soul, but it is the body plus the soul that demands this eternal vigilance on the part of that little organ; first, as protection, then as a guide to that which shall support physical life, and provide for all the creature comforts. All these things must be taken into consideration if we would have the history of the optic nerve in its present state of development. It has been discipline all the way; but for the necessity of close research, of far glances, of discerning the difference between one form and another, one color and another, there would not have been developed this organ which is now associated not only with the uses of the sensuous plane, but also with the highest enjoyments of the mind. So you see that first the soul indicates to the body, which is the spirit-house, what is necessary for its up-building and its maintenance in safety, and then the soul through the activity of the body and through the performance of this labor on the part of these organs is compensated by what the organs can bring to the soul from the world outside.

Last Sunday evening in discoursing on "The Philosophy of Death" we told you that the body and soul were good comrades; that they were counterparts, in one sense of the word, acting and reacting upon each other evermore. So we find with every organ of the body that there was a soul demanding that the organ should be, and this organ therefore serves the double purpose of advancing the interests of the indwelling spirit and of providing protection to the instrument and habitation of the spirit as well. All this has come through strain and effort, through "casting the gold in the furnace," in the spirit of this evening's song. There is no organ of the body which has not been developed in accordance with this principle, and under the operations of this law. First there appears to be the external demand, the demand for the house, for the tools, for the co-operation of these elements of nature, and the intellect seems at first to be in the background. Very quietly does she give her direction to the body. Very faint at first is the suggestion of a sovereign behind these principles of mere flesh, bone and sinew, but gradually as the organs develop and become more perfect in their relations to environment the soul becomes more bold and says, "Now that you have provided for your sustenance, bring in from this external world treasures to me." And lo! the organs continue their labor; for when the digestive functions are satisfied and the physical is fed, soul-hunger arises, and the labor continues. This is the manner after which the physical has been developed by the silent and at first almost unconsciously obeyed promptings of the indwelling soul, and afterwards by the more important requests of the intellect and the spiritual nature, until at last we have here in almost perfect equipoise the body and the soul related to external nature so harmoniously that there is not an element that we can name which is not capable of being converted into both useful and beautiful instruments, and sources of good to the human spirit and intellect.

Darwin tells us that in studying the development of species he found each creature in its way furnished with means for protection, and that certain characteristics are accentuated or made manifest in its external form; that there is nothing, indeed, in the animal or vegetable kingdom that cannot be traced to use; whether it be a touch of color, or peculiar idiosyncrasy of physical development, it can all be traced to the uses of the type; and the faintest reflection of environment is the key to the nature of the bird, the nature of the beast, its habits, its welfare, its manner of obtaining food, and associating with its kind, etc. Now this is also true in all the complex activities of our human existence that has not a reason for being; and our life is narrow and insignificant in any of its parts only because of our not understanding its relation to the whole.

The moment that we trace our relation as a body or a soul, not only to immediate environments, but to the enlargement of the sphere, and finally to the divine elements that seem quite external to ourselves, but toward which the soul is forever reaching, that moment do we see that there is nothing awry in nature, nothing out of joint in the world's constitution. We are all held in balance; if not to our own consciousness, at least, in our divine relationship; and this moment's experience shall not be finished here and now, for it fastens itself upon the next moment and the next year, and so carries us forward forever and forever.

Through individual experience how clearly do we trace the fact that all of our life here is, indeed, discipline; every joy and sorrow of our ever changing life has a temporary meaning to the present, but an eternal significance to the unfolding future. You thought, perhaps, that your expression of last year had dropped upon deaf ears, and in some soul that was touched by it, warmed by it, or restrained by it, and you find that even as nature loses not a single leaf of the autumn of the year, but hoards them all and puts them into her own special garner to be returned again to the glorious face of the earth, helpful in renewing her beauty again, so it is with the falling leaves of the mind.

The words that we utter and the little acts which we perform, are saved by this great economist to enrich some other part of life and be restored to us another time. So much of our life in this world seems to be in vain that we often question why it is that we are left to follow in these lowly paths; why it is that when we seem to be just on the very eve of some grand success, toward which our whole endeavor has been tending, that we are snatched from it, and all falls back to apparent disaster and inharmonious. Lost to our lives, it seems labor in vain. But all this striving, toil and anxiety, do you think that they are lost to the soul? The object at which you aimed, to the eye of the Infinite, is not only an end, but also a means to still higher achievement. You have spent years in rolling up material wealth. Do you think that houses and lands and large bank accounts are all that you have as the fruitage of this year of toil? If there were still how little did it profit you! All this will be stripped from you in a short time, a very short season and you can count them as yours no longer. But every energy that you have put forth for these apparently ignoble ends, has been counted in the great calendar of God as something worthy; not the rolling up of the wealth by itself; not the achieving of the temporary glory by itself, but because all this was training for your immortal powers, and relating you to something better in the To Be.

Every molecule that is added to the human embryo means not simply that by and by it shall be ripe for the birth-hour, but prepared to take up the great labor of life as well, one being related to the other; and so it is with the travails of our human life in our ordinary existence. You work to accumulate wealth. Why is it, you ask, if wealth is not a good, if it is not really valuable, why is it that human beings should desire it? This is one of the first evidences of progress of the social state; one of the first accomplishments of our civilization is the accumulation of property, the increase of human energy. If nature makes no mistake, why is it that men should be tempted to spend their lives in this apparently ignoble labor? We are not permitted to feel how very temporary these things are; there is an infinite intelligence watching over and directing these forces, and just as the child must climb and jump and build his card houses that he may learn to manipulate successfully the material by which he is surrounded and develop his physical forces, so the man, only a child of larger growth, must have higher aims that he may unfold his capacities. Therefore the object seems worthy that we may go on till of ambition for it, if it is not a good, it is a necessary evil. But, you say, the gray-haired worker toilers into the grave and dies, and his possessions pass to other hands; all the dreams of his youth vanish, and all the arduous toil which has burned up the vital powers of body, and seemed evermore to tantalize the yearnings of the soul, all this is brought to naught, by death, or ends in defeat, even this side of the grave.

Answer, any labor which brings man into possession of the things of the world, into the stroke of the hand which develops the energies spiritually, or intellectually here in this life, is so much gained for the life that is higher and nobler. You are a mathematician to-day, not that you may be able to keep your stock accounts all straight and square merely, but you are developing these faculties in the lower walks of life and in the more childish activities, that by and by you may be enabled to compass the geometry of the heavens, and the exact lines of spiritual being and sum up the qualities of soul; and all this is as truly training for the higher order of life for the soul as the school-room is for the man. The defeats in the little trials of strength upon the playground are necessary to the youth; to be defeated here upon the playground or in the great workshop of the world does not mean defeat ultimately, nor should it cause discouragement; for man, even in his present restricted knowledge that for the soul that has a divine purpose, there can be no failure; all the organs of the body are but for the development of energy that shall be in demand in some nobler condition of life.

But, you say, "To relegate our joy and our success to some other world of which we know so little, how very sad is this." Dear friends, is there not happiness in the very exercise of your faculties? When you have met with a difficulty and conquered, is there not joy in that? The man who is accumulating wealth to-day by the employment of his intellectual and physical energies is having the enjoyment as he goes along. He is putting off the day of his happiness in his mind, perhaps, forgetting that the very activities in which he is engaged are real joys. Were it not so, he would not continue along this line of march. The truth is, no man ever enjoyed the hearing of gold so rich as the getting of it. Did you ever see a person happy merely in the possession of anything? Never; it is always coming into possession of it. What does that signify? It signifies that progressive action is the law of the spirit. So that our life can be made happy simply by studying its relations and ascertaining that we are where we ought to be, that we are as beings somewhat as we should be; that we each have a right to our place.

The monotony of life is owing to the fact that we are merely copyists, as a general thing, and nature believes only in originals. Believe in your Original Soul, and know that you see the most commonplace things

in this world as none other sees them! What is the secret of genius? That it is original. It takes us into a world with which we were not before acquainted; not altogether different from our world, for just as star-rays unite in a sea of ether, so human sympathy links differentiated conditions. But even as there is not a single ray that leaves these countless orbs that has not a distinctive individuality of its own; and though it comes through the ocean of space it never loses itself in all that network of light among the stars. So should it be with the human soul; whatever each suffers or enjoys, it is as within a divine, self-centered circle to which God is the circumference. Be thou a distinctive note in this grand harmony of life, and tell thy soul's desires in a language all thine own! From thy inner-self speak to thy brother man, and he shall feel that to him is given a divine revelation.

Oh, to have confidence in ourselves and in the God whose purposes we express! Old theology says that we are here by a grand mistake. The natural religion of this world declares we are here because we have a right to be here, and because God needed us in just the relation we stand to-day; that the whole workings of our world, and of human life are disciplining the soul for vastly more than it now apprehends; it is for the kindling of an inner light that shall penetrate to undiscovered countries and reveal to you treasures of which you before never conceived. Why is there so much sorrow in the world, if it is all as God would have it? Emerson says, "No man ever stated his griefs as lightly as he might.... For it is only the finite that has wrought and suffered; the infinite lies stretched in smiling repose." The sorrows that pierce my breast are sent to remove some imperfections of my life or to hold them in check; the blow that has descended upon me is to make some sweet water, before hidden, break forth into a crystal fount of light and aspiration; when thus comprehended my grief becomes a ministering angel. "Oh!" you say, "there are griefs in this world to which we cannot become reconciled." For instance, "Here was my innocent girl that was sweet and unsullied but yesterday. I thought I had her safe, but in an unguarded moment temptation came; eyes were blinded to the soul's good, and she strayed from the path of virtue; she is lost to me; abandoned of God! What shall heal such grief as this? Can it be that such things as these belong to the legitimate discipline of life?" I must tell you, dear heart, that the life of to-day is not all of life, and what is sometimes called the unpardonable sin is the beginning of wisdom to a human soul. Many things that we, in our haste and ignorance regard as beyond all cure, is God's way of saving us from some more lasting harm. Often such a grief as this has opened depths of sympathy and love in mother hearts that otherwise would have remained closed forever. Bear in mind that the misstep of one may be the salvation of many. Do you remember how the spectacle of a tortured child, exposed by its heartless parent on the streets of Paris, became the chief pillar of a temple of safety for the little waifs of the gay city? Thus do special evils sometimes work the general good.

God's judgments differ so widely from man's judgments. Human law is but the faintest shadow of the divine law at best; just a suggestion of the all-protecting, all-just Will, incarnate in nature. Human need has been the key to unlock hoarded sympathy and treasures of beauty, lacking which the world otherwise would never have realized its present standard of civilization; it has torn down mountains of ban and brot forth streams of yellow gold; it has gone down into the depths of the sea and gathered the pearls that lay hidden for centuries. It has caught electric fire from the clouds and taught it to whisper love and sympathy through the wild sea-waves to nations afar. "Necessity is, indeed, the mother of invention," and great wrongs suffered by individuals become incentives to reform with nations at large.

I hear a voice saying unto me that throughout the length and breadth of all the kingdoms of the world, there is no needless pain, no tear is shed in vain, no faintest breath of prayer ever parted pale lips of grief but became in the economy of God a wing of light that helped to bear the soul onward and upward toward a spiritual truth. From the height of spiritual exaltation a sweet song comes pouring through my heart saying, "There is no lost love; all this sometimes seemingly loveless world; for every act of kindness is but a seed from whence more kindness springs; and every prayer of love, though it may not always reach the object for which 'tis uttered, is heard of God and helps to bless the world; and no pain that pierces your heart to-night but shall be a sword of truth that parts your selfishness and sensuous self from the diviner that is to live on and on forevermore." All that we accomplish in the world of matter in overcoming the powers of earth, helps to strengthen the energies that by and by are to combine for the fulfillment of that prophecy of joy that lies shining at the bottom of the heart of the great, great world. Go on with your labor; whatever task your soul has set you to, do it with all your might, and question not the divinity of it, so that duty points the way, for know that you are laying the foundation for a higher work still. It may be the most menial service; it may be making shirts at only a pittance apiece in some lone garret where it seems no angel ever strayed. The body may starve in this slow discipline of the soul, and

you may think no ear of sympathy hears and no heart of love understands; but it is not so; there are watchers beside you; there is a world over, around and about your world, which now you have no eyes to see. Your solitude is visited by sweet companionship, and there are those who watch you, and sanctify the lone hours of toil, golden with patience and self-sacrifice. They know it is fitting you for a new place; this is only the vestibule of something better, and the more your patience is tried and the harder the heart aches, and the wearier the brain grows, the richer is the fruitage of the soul. You feel now like some poor crying child, that needs only to be fed and clothed; but the truth is you are related to all the treasures of the universe, and this one path which you have discerned only a little way, is leading you straight on out into the infinitudes of power, of beauty, of joy, if you are only faithful to yourself. When you speak, speak yourself; when you act, act yourself; and if you cry unto God, let this be the burden of your prayer: "May I make the most of what is given me; the most of hand, the most of eye, the most of brain, the most of heart; and if I have given much of love and have little in return, know that the giving of love brings back a thousand fold in the ultimate. Only be patient, and remember always that you are related, not only to time, but to eternity; not only to the soul next door, but to God himself, and that around and about you, all the resources of nature, all the infinitesimal things, and the large, and closely binding forces that are seizing upon you, that are beckoning you towards that to which you are divinely, unerringly tending, that all these make up a vast whole of beauty and harmony, not one tone of which can be spared out of life, not a grain of which can be spared from the plan of eternal happiness for his creature. We would teach the religion of patience, self-discipline, of thankfulness for it; you find it; the religion that holds the eternal amid the fleeting, and flings a smile in every sorrow; and when at last death has wrapped us in the great white, silent rest, we shall feel that we have accomplished that for which we came into this world and are prepared to take up the labor which that discipline has fitted us for in the next.

## A Wonderful Instrument of the Angel World.

To the Editor of the Religio-Philosophical Journal:

A pure character and a blameless life are of inestimable value any where in any profession, but especially so in those through whose sensitive organisms the angels of the Spirit-world would communicate with mortals yet in the shadow-land of materiality. Of course it is a well settled fact that these gifts are not of necessity contingent upon moral character any more than music, painting, or any of the fine arts, yet when the gifts and character are conjoined, it is a source of great pleasure to contemplate them. No doubt as time passes, a great change will be effected in this regard. Certainly, "This a consummation devoutly to be wished." Indeed, even now a higher and purer type of character, is being pressed into service of God, and the spiritual cause is becoming more and more elevated in tone, refined in principle, and marked in spiritual culture. The churches are being permeated with spirit influence, often unconsciously to themselves. It is a fortunate thing for them it is so, for they are fast drifting into a cold, dead formalism, as evidenced by the Christ spirit as atheistic Materialism is of spiritual life. Many of the members are quietly investigating Spiritualism, if possible, to get some tidings from loved ones in the, to them, unknown world, from which they have been taught no return is possible.

Those through whom their dear ones can communicate are being raised up from among their own numbers, so circumstanced as not to necessitate the making merchandise of the view. "I hear a voice saying unto me that throughout the length and breadth of all the kingdoms of the world, there is no needless pain, no tear is shed in vain, no faintest breath of prayer ever parted pale lips of grief but became in the economy of God a wing of light that helped to bear the soul onward and upward toward a spiritual truth. From the height of spiritual exaltation a sweet song comes pouring through my heart saying, 'There is no lost love; all this sometimes seemingly loveless world; for every act of kindness is but a seed from whence more kindness springs; and every prayer of love, though it may not always reach the object for which 'tis uttered, is heard of God and helps to bless the world; and no pain that pierces your heart to-night but shall be a sword of truth that parts your selfishness and sensuous self from the diviner that is to live on and on forevermore.'" All that we accomplish in the world of matter in overcoming the powers of earth, helps to strengthen the energies that by and by are to combine for the fulfillment of that prophecy of joy that lies shining at the bottom of the heart of the great, great world. Go on with your labor; whatever task your soul has set you to, do it with all your might, and question not the divinity of it, so that duty points the way, for know that you are laying the foundation for a higher work still. It may be the most menial service; it may be making shirts at only a pittance apiece in some lone garret where it seems no angel ever strayed. The body may starve in this slow discipline of the soul, and

Among the gifts bestowed by the Spirit-world upon this honored instrument of their ordination, are the "discerning of spirits," speaking with tongues," writing in unknown languages, reading communications within sealed envelopes, passing solids through solids, trance speaking, clairvoyance, clairaudience, the bringing of plants and flowers from distant countries, and materialization

(Continued on Eighth Page.)



# SENSITIVE STATE WHILE WAKING.

Its Division into Mesmeric, Somnambulic, and Clairvoyant.

HUDSON TUTTLE.

In the normal state we know and understand the external world through and by the senses. The eye reveals to us the beauties of light, and by its aid the wondrous diversity of nature. The ear brings to the mind the varied sounds, makes oral speech possible, and the sweet harmonies of music. The organ of smell sentinels the citadel of health against pestiferous odors, and gives the exquisite enjoyment of perfumes. Ordinarily we rely on these senses as our guides, and so complete is our reliance that we recognize no other avenue of knowledge of the external world; yet at times we find that our minds extend beyond the senses and have capabilities which can not be referred thereto. There is an interior perception, which has been called the sixth sense, which, sensitive to impressions from supernatural sources at times rises above all the others. It is through this sense, or better, this sensitive state, that we gain an insight into the spiritual nature of man. The senses would lead us away to a gross materialism, for they belong to the animal organization; this sensitiveness leads in the opposite direction. We find through it another nature overlaid and obscured by the senses and their understanding. This sensitive state is the activity of the spiritual being, in the ratio of its perfection, and is really as normal as the most sensuous condition. The study of this state is the gateway to the understanding of our spiritual being, and the first lesson it teaches is that man is a dual structure; a spirit, an intelligent entity, clothed with, and circumscribed by, a physical body. Only so far as that body interferes with the activity of the spirit, is it of interest to us in the present discussion, which relates entirely to the spirit.

This sensitive state is possessed by many, and in many more it may be induced by proper means. It may be laid down as a rule that whatever weakens the physical faculties, strengthens this spiritual perception. Thus it is often manifested in disease, after fatigue, or in the negative hours of sleep. Some drugs have the power of inducing it, and mesmerism is almost of all artificial means. I use the term *sensitive* with the meaning here given, and from that meaning shall not deviate. Many who possess the power in a slight degree may not distinguish its perceptions from those of the senses with which they blend, but there are times when the mind passes into an entirely different state from that of its normal activity, that of sensitive receptivity, and what is usually termed intuition is intensified. I propose to study this sensitive state first in connection with that of wakefulness, and then with that of sleep; and from simple thought reading, to the reception of thought from supernatural sources.

Hitherto the discussion of spirit has been considered impracticable by scientific methods, and theology and metaphysics have occupied the field. In this border land between the known and the unknown, ignorance and charlatanism have held their sway. Self-titled scientists snuff at everything that the steelyards and melting pot, and our belief in spiritual being as superstition; yet there has accumulated as folk lore, as myths, as an outside, out-of-way literature, a vast mass of material, some of which, it is true, is mere rubbish, through which gleams bright veins of truth, showing the close relations between the seen and the unseen universes. Here and there a sensitive mind has perceived the light in clearer effluence, and made the surrounding gloom more densely impenetrable. At remote intervals the oriflame of the spiritual conception of nature has flashed athwart the intervals of gross materialism, but religion, moral conduct, not knowledge, has been the motive. This age demands knowledge for its own sweet sake, assured that the highest morality will flow therefrom. In the study of the conditions of the mind in the states of sleep, clairvoyance, somnambulism, etc., we shall consider, first define and illustrate these various states.

## SLEEP.

Sleep is the "twin sister of death," only in appearance, for aside from poetic fancy, sleep is the negative condition of activity. In perfect sleep all the faculties of the mind are in repose, and the bodily functions go on with the least waste. It is essentially restful and recuperative. The waste of the body, its wear and tear of muscle and nerve is repaired; new cells take the place of those broken down, and the debris moves slowly forward to the excretory organs to be burned in the lungs or eliminated by the excretories as soon as the furnace fires of life again are aflame.

In this state of negative repose there is no manifestation of thought, and it is as unlike the clairvoyant or sensitive state as it is that of wakefulness; but shaded into this state of sleep, as into that of wakefulness, are various degrees of sensitiveness. The conditions of sleep are provocative of this impenetrable Night is negative, the silence and the veil of darkness shutting out external objects, conduce to make the mind negative and hence susceptible.

At midnight is the culmination of this negativeness, and hence the ghastly dread of that hour has a foundation in fact, and is not an idle superstition. Ghosts may never appear, yet it is they were to appear the midnight hour, of all others, would be assigned by the student cognizant of this fact for them to appear like shafts of frozen moonshine, in the walks of men.

Mesmerism, under whatever name it is fashionable to apply it, animal magnetism, hypnotism, etc., has done more to advance the study of true psychology than all other methods combined. It has made it possible to command many of the most evanescent phenomena, and allow of their careful examination, where otherwise they came at such rare intervals and at such unexpected moments, it was impossible to carefully compare and study them. Somnambulism, clairvoyance, and that state of exquisite sensitiveness which makes us receptive of impressions transformed to dreams, may be commanded in a sensitive and observed at leisure.

In the commencement we must free ourselves from the commonly received idea that sleep has any resemblance to any of these several states which are usually called magnetic, mesmeric, or clairvoyant sleep. As already stated sleep is the negative of being, and more distinct from these states of exalted perception than the waking. The incongruous and often incoherent visions which arise in the half-waking state, or when only a part of the mental faculties are at rest, are the ordinary dreams, which have no significance, and are very different in their origin and meaning from the impressions received in the sensitive state, which is one of

intense wakefulness and activity. The sensitive condition is possessed in a marked degree by about one in five, and may be induced in a still larger ratio. It is more frequently found in women than men. It may be cultivated to almost any extent, and become an important factor in the character and happiness of the individual.

We will simply for convenience divide the sensitive state into the hypnotic, somnambulic and clairvoyant; but it must be held in mind that these merge into each other; and that no sharp line can be drawn.

Mesmerism we regard as the method by which the first, or all of these states, may be induced. The mesmeric state then becomes equivalent to the hypnotic. After years of sneering, scientific men have accepted mesmerism under another name, that of hypnotism, attempting to discard the theory of a "fluid" or specific influence. It is very singular, however, that the hypnotists cannot exceed the most common experiments without the facts demanding even as a working hypothesis, this same specific influence which they scout as the assumption of ignorance.

The ticking of a watch held close to the ear, or intensely gazing at some object will throw a sensitive into an abnormal condition, at the mercy of the "dominant idea," and an automaton in the hands of an external influence. This is the hypnotic state, beyond which the theory utterly breaks down. A sensitive may be led by a "dominant idea" but soon manifests a power which stretches beyond into an unexplored region of possibilities, exhibiting mental perceptions far more acute than those possessed by one around him, or he himself possesses in his normal condition. Hypnotism as treated by its exponents is an extremely complicated state, ranging from the cataleptic to the independent clairvoyant. To define it with the usual narrow meaning is extremely misleading and far from scientific.

There are two distinct states of hypnotism. The first is that in which most platform experiments are made. The sensitive is capable of carrying on conversations, answering questions, is governed by a "dominant idea," believing all the operator wishes him to, and doing as commanded. The sensitive rapidly enters the next stage, when he becomes insensible to pain, and irresponsible to the address of any one except the operator. Until this stage is reached consciousness and memory are retained, a fact fatal to the theory of automatic action or "unconscious cerebration." In the profound state the sensitive has no memory of events which occur. It is an undrawn landscape, somnambulism, the true counterpart of the clairvoyant, under proper condition appears spontaneously.

The report of the Committee on Hypnotism, vol. I, p. 95, of Proceedings of American Society for Psychical Research, shows that it confined its attention to fifty or sixty students of Harvard College. Of these a dozen more or less were affected, and of these, two were so much the best that attention was confined to them.

The extraordinary mixture, in the hypnotic trance, of preternatural refinement of discrimination with the grossest insensibility, is one of the most remarkable features of the condition. A blank sheet of paper, with machine-cut edges, without water-marks or anything which could lead to the recognition of one side or edge from the other, is shown to the subject with the statement that it is a photograph of a well-known face. As soon as he distinctly sees the photograph upon its surface, he is told that it will float off from the paper, make a voyage around the walls of the room, and then return to the paper again. During this imaginary performance, he sees it successfully on the various regions of the wall; but if the paper is meanwhile secretly turned over, and handed to him upside down, or with its under surface on top, he instantly recognizes the change, and seeing the portrait in the altered position of the paper, turns the latter about, "to get the portrait right."

In the hypnotic state the subject is under the control of the operator, and in a great degree an automaton; in the somnambulic, he in part regains his individuality, and is in certain lines of thought and action superior to himself in his waking moments. Natural somnambulism comes without warning, and illustrates the condition induced by mesmeric passes.

## SOMNAMBULISM.

Sleep waking, or sleep walking, whatever may be its cause, mental derangement by disease or intense exertion of mind or body, or a constitutional inclination thereto, is of deepest interest to the psychologist as proving the independence of the spirit of the physical senses. The somnambulist has lost the use of his senses. He feels, hears and sees nothing by touch, ear or eye, and yet the objects to which his attention is drawn are plainly perceptible.

The Archbishop of Bordeaux is authority for the following narrative: A young clergyman was in the habit of rising from his bed, and writing his sermons while asleep. When he had written a page he would read it slowly, and correct it. Once in altering the expression "ce divin enfant," he substituted the word "adorable" for "divin" which commencing with a vowel required that "ce" before it should be changed to "cet," he accordingly added the "t." While he was writing the Archbishop had a piece of paste-board under his chin to prevent him seeing what he was writing, but he went on without being in the least incumbered. The paper on which he was writing was removed and another piece substituted, but he at once perceived the change. He also wrote pieces of music with his eyes closed. He once wrote the words under the notes too large, but discovering his mistake, he erased and rewrote them. He certainly did not see with his eyes and yet the vision was perfect.

The case of Jane C. Rider, known as the Springfield somnambulist, created in its time much wonder and speculation among intelligent persons acquainted with the facts. A full account of it was published in the *Boston Medical and Surgical Journal*, Volume XI, Numbers 4 and 5. Miss Rider would walk in her sleep, attend to domestic duties in the dark or with her eyes bandaged, and read in a dark room with her eyes covered with cotton batting over which was tied a black silk handkerchief. She learned with difficulty to play at backgammon while in this state, and would generally beat her antagonist, though in her normal state she knew nothing about the game.

A young lady, while at school, succeeded in her Latin exercises without devoting much time or attention to them apparently. At length the secret of her easy progress was discovered. She was observed to leave her room at night, taking her class-book, and go to a certain place on the banks of a small stream, where she remained but a short time and then returned to the house. In the morning she was invariably unconscious of what had occurred during the night; but a glance at the lesson of the day usually resulted in

the discovery that it was already quite familiar to her.

A young man on a farm in Australia, after a hard day's work, went to sleep on a sofa; after some little time he awoke, passed through several gates, opening and fastening them. Reaching the shed, he took off his coat, sharpened his shears, caught a sheep and had just finished shearing it when his companions came with lanterns in search of him. The shock of awaking caused him to tremble like a leaf, but he soon recovered. The sheep was shorn as perfectly as if the work had been done in broad daylight.

[New York Herald.]

## THE SWEET BY-AND-BY.

What Will Heaven be Like and What Will We Do There; From a Christian Standpoint.

The Good People of New York, Assuming and Anticipating Their Arrival, Are Much Exercised Over the Arrangements in the Future World—The Leading Preachers Hold Forth on the Subject—Nearly as Many Opinions as There are Preachers.

The good people of New York are just now engaged in the discussion of a subject of peculiar importance and most absorbing interest. They are anticipating the date of their arrival in Heaven, wondering what they will do and how they will feel when they get there. Naturally the opinions of the leading ministers are regarded as having some weight and the *Herald* has of late devoted a good deal of space to them.

The Rev. Dr. T. De Witt Talmage has preached a good deal about the soul's hereafter. On the whole his opinion is the most comprehensive and satisfactory. "I imagine," he said, "that we shall do in heaven what we do on earth in our most elevated moods. The constitution of our minds will not change, and I imagine that our tastes that are dominant now will be dominant then." Dr. Talmage believes that in Heaven people will no longer be the victims of circumstances. The man who has a passion for music and has to leave coal for a living will have a chance to cultivate his taste in Heaven. The woman who is fond of fine paintings and can afford nothing better than chromos on earth can possess a whole gallery of masterpieces in Heaven. The astronomer who gets to Heaven will have a better observatory at his disposal than he ever had the use of on earth. His range of celestial vision will be immensely broadened. He will see all that God has created. He goes on:

## CELESTIAL RAPID TRANSIT.

"Man is going to be furnished with celestial rapid transit. He will be able to visit Jupiter before breakfast and after tea go to Mercury, having spent the day with a few friends in Mars. The bodily limitations that confine us will all be gone. The soul will be released and enjoy a freedom which will be delightful and expanding. On earth we can have no real or adequate conception of the human soul, no more than we can the aspirations of the bird, we see confined in its cage. The soul is caged in and has only a couple of windows an inch or two square to look through. In Heaven its vision will be limitless, its movement swifter than thought."

People who on earth are ignorant and undeveloped will, according to Dr. Talmage's theory, become perfect spirits in Heaven; and the scholar will know more in a second of time than any of the wise men learned on earth in their whole lifetime. And Heaven is more fixed and stationary than are the souls that inhabit it. Each succeeding generation Heaven is different from what it was before their relatives and friends died and went there. One of the delights of Heaven will be this endless chain of friendships, connecting generation with generation, and each linked together by a bond of sympathy and divine love. Dr. Talmage interpreted the Bible statement that in Heaven there are many mansions to mean that there are many rooms, the family room, the throne room. When a musician renews his acquaintance with the loved ones who arrived before him he will go to the music-room and see and talk with the great composers, whose works he loved on earth. The painter will pass a few happy hours with his kin and then set out to find and enjoy the society of Raphael, Rembrandt, Titian, and the rest of the great masters whose works he had adored and emulated. The great wills will be there, too. Christian writers will be happier and more exalted in their writings than ever. It was safe to say that Shakespeare, Christopher North, and Sidney Smith would be among them. As to the resurrection of the body inhabited by the soul when on earth that is impossible. Even on earth the body changes entirely every seven years. The earthly body is lost at death, and that which is promised at the resurrection will be spiritual, not material, luminous, ethereal. The soul will have room for expansion, and will not be fettered by the gross and corruptible earthly body. "In short, Heaven will be a state, a condition of happiness the extent and fullness of which no human mind can comprehend or fully understand. There will be no material life there, as the Spiritualists believe, but an immeasurably enlarged sphere of existence, no time, no space, no hindrance. To wish will be to do—a beatific existence, the glory of which will be equal to the glory and goodness of God."

## NOT A PLACE FOR LAZY PEOPLE.

None of the other ministers whom the *Herald* quotes entirely explodes the theory dear to the heart of the fond wife and the loving husband—that they will see and know each other in Heaven. Neither do they say much to soothe the anxiety of the much-married wife as to which of her several husbands she will owe allegiance in Heaven.

The Rev. John R. Paxton believes that God hates a lazy man. To be sure Heaven is a place of rest, but rest is not repose; "rest is perfect powers in perfect action." A clock which keeps good time is in a state of perfect repose. A ship sailing with all sails set is an example of perfect rest. Heaven is not a place where people will lie under palm trees eternally, sing, and take things easily. According to the theory of evolution there may be other worlds to save. Instead of loafing around a throne St. Paul may be in some distant planet working as of yore for the salvation of souls. There will be plenty to do in Heaven. "But it is consoling to know that there will be no Devil to help us. Down here it is different; the Devil is always squatting on our safety valves." Heaven exists for all classes. Dr. Paxton agrees with Talmage that what people enjoy on earth they will enjoy in Heaven, only immeasurably more perfectly. "This life is simply rudimentary, elementary—we are here getting an idea of what we shall have to be. Here we are scrub pines, dwarf pines; up there we shall be big pines, Yosemite pines."

Dr. Armistage expected with Dr. Watts to find three surprises awaiting him in Heaven. He would find people there he had never expected would be able to get there; some he had been sure of finding there would be missing; and he would be amazed to find himself there. The Scriptures say a good deal about what there will not be in Heaven; the reason they give no positive information is probably these simple but not comprehending it if given. The description of a spirit existing without a body would be difficult for people to understand. Heaven is a place to be enjoyed when one gets there, and inasmuch as his getting there depends a good deal on his manner of living among his fellow-men on earth it is better that he dream less of Heaven and work more on earth.

## NOT A MATERIAL HEAVEN.

Belief in a material body in Heaven is repugnant to Dr. Scudder. But we are promised and expect to have some kind of a body there. He says:

"As the soul now inhabits this mortal body, which has been built up for itself during this existence, so can the soul be built up another, a purer, more congenial body in the new life it enters upon at the close of this one. It will simply be another and different stage of existence in Heaven, a purer, nobler, and much more delightful one than the one we are now passing through. My idea is that when we enter the next world we will carry with us two things—our intellectual powers and our character, also our peculiar tastes. Here we gratify these tastes as far as is possible, but many of them are necessarily confined and cramped here on earth. Of course, I mean all pure tastes, the best instincts of our moral natures. It is reasonable to suppose that the mental longings, the wishes we now experience or give thought to will go with us into Heaven, and I take it as natural that these emotions and longings will be expanded and receive their full fruition hereafter. This does not portend material Heaven, but an ecstatic condition of the soul, which we now long for and can not obtain in this life."

The intellectual part of the earthly life will exist in Heaven. People will love in Heaven, and the Bible says there will be pleasures there. What those pleasures will be no one knows further than that they will undoubtedly conform to the more exalted and purer conditions of the soul. "Heaven will be the living with God, an ethereal, loving, pure, and holy condition."

"Heaven and Hell, as we now understand them, consist of the emotions within us. We carry Heaven or Hell with us in our own breasts, according to our way of life, our obedience or disobedience to the mandates of the Creator. Hell will be simply the drifting together of evil natures, whose wicked affections lead them to herd with one another. Heaven will be precisely the reverse. It will be the gathering together of the better spirits. Bad men drift together in this world, and the good, the pure, are attracted to one another by the same law of natural affinity. I believe that in this future life we all look forward to people who will be regularly graded like the rungs of a ladder. The best and purest spirits will enter a higher sphere than those who enter into eternity in a state of less purity, while the more wicked they are the lower the scale they will be relegated to. The goodness or badness of our lives here will decide our condition in the next world. We shall certainly be able to recognize our loved ones, those who have gone before us and those who will come to us afterward. If this boon is to be denied us, then this world would be preferable to it, for we now enjoy the blessings of natural affection, the happiness of home life. In fact, my conception of Heaven is best symbolized by a happy family on earth. We will not be confined to one planet, as we are in this life, but shall see the glory of God and the wonders of all his creation."

Dr. Charles E. Eaton of the Church of the Divine Paternity does not look upon Heaven as "an old curiosity shop where useless and lifeless saints are kept in stock," and people who are fortunate enough to get there will not spend their time in singing psalms and waving palms. Heaven is rather a place where the deepest thought, the largest imagination, and the most reverent spirituality find their realization. Heaven should convey the idea of an intensely homelike place where kindred and friends unite. The future life will be one of endless progress and larger opportunity. It will be what people make it in this life. The artist, the moralist, the sensualist will all find an opportunity for personal and universal growth. In the end the moral government of the universe will be justified. Some time and somewhere throughout the processes of punishment, all souls will turn to the light of Christ. All men will be saved. "A good mechanic does a good piece of work. A perfect God can in the long run make nothing but perfect humanity."

## QUITE A BUSINESS.

The Swedenborgian idea is that all life is activity; that without activity there is no such thing as life; that the absence of life is death. Dr. S. S. Seward of that church believes that this law prevails no less in Heaven than on earth.

"One thing is quite certain, that the common standard to the effect that the new Church people believe that we will have to do in the other world the same as we have done in this is false, because then the question arises, What will become of the undertakers, for instance? But there are many duties which will be required to be performed in that world as well as in this. The essential elements of human character are not changed by death. Men will need organization, instruction in spiritual life, mutual help and support in that world as much as they need government, preaching, and education, and the interchange of commodities in this. Therefore it is presumed that there will be governors and priests, and educators and trades and professions in Heaven. Death transfers people from earth to Heaven, there to develop their capacity for enjoyment and usefulness."

## HEAVEN AND HELL.

Dr. Robert S. MacArthur of the Baptist persuasion believes that the idea that the time in Heaven will be spent in listlessness is not in harmony with the noblest conception of life and is not warranted by the hints given in the Word of God. "Heaven is both a state and a place, a condition and an environment." Said Dr. MacArthur:

"If you were to put bad men into Heaven it would not be Heaven for them. If you were to empty Hell into Heaven to-day it would be no Heaven for these wretched people. There is no Heaven anywhere to a man who hates God and purity. There is no Hell anywhere to a man who loves God. I say it reverently, God Almighty could not put such a man into Hell if he would. Such a man has Heaven within him wherever he goes. No man will go into Heaven hereafter but the man to whom Heaven comes here. What would men who hate God do in Heaven if he should take them there. His presence would be Hell to them. They would beg him to

send them into outer darkness, anywhere away from his presence. What would Judas do in the presence of Jesus? There is a law of moral gravitation as truly as there is a physical one, and every man will go to his own place. There should be more sanctified common sense and more true religion than vague speculation about Cherubim and Seraphim, harps and robes, streets of gold and palms of victory."

## FEW WILL SEE HEAVEN.

Rabbi Gotthelf firmly believes in a hereafter because there is a principle in man which is not of the earth earthly, has no analogy in the forces of matter, and sets time and space at naught. There are many indications to prove that the immortal hope is not borne of selfishness. "But when we come to the where and the how there is no data upon which to ground a conclusion. The vast majority of poor human creatures will see no Heaven at all; how are they going to spend their eternity, therefore, of much greater importance. If the disembodied spirits can travel at their hearts' desire why do they not sometimes 'revisit the glimpses of the moon' and speak a word of comfort to the anguished souls they left behind on earth, often, alas, utterly disconsolate? No nobler, juster, purer longing can they have than this."

## WE DON'T KNOW ANYTHING ABOUT IT.

"We will be overwhelmed with curiosity to see Heaven," said Dr. Robert Collier, "yet it will seem natural to us. We shall see the friends who have gone before." He continued:

"I remember when I came here to this country I thought if there were only some one I knew to welcome me it would be so pleasant. I have many to welcome me in Heaven, many I long to see again and who long to see me. Heaven would not be Heaven to me if they were not themselves. I shall see my old mother and my children and my friends, and I shall be perfectly happy. I shall spend a time talking to them and they will tell me of what they do and then I shall know what I am to do. We will see God in his glory and Jesus with his loving glance and all the holy men we have heard and known. And then our personal loves will continue forever. We will not stand still there; we will move on as we have here and grow in grace. We do not know much about Heaven, for its glory has been hidden from our eyes, and we do not know anything about what we will do when we get there."

As an expression of the opinion of eminent divines the above will be read with deep interest. Some of the statements made will receive the cordial endorsement of Spiritualists. Spiritualism has commenced leaving the various churches, and the good effects thereof in many places are easily discernible.

## Mysterious Manifestations.

To the Editor of the Religio-Philosophical Journal:

I have a very short story to tell, but short as it is it needs an introduction; the introduction, however, would be so much longer than the story, I think I shall have to tell the story first, let the introduction make it top-heavy. So then:

On the evening of the 19th ult., a young man, not yet out of his teens, came to our home to pass the night. After tea we entered the sitting room where some young ladies of the household were engaged either in reading or in the study of their musical exercises at the piano. We sat there for some time, and then arose, the young man and myself, and went out for a walk. In about half an hour we returned and repaired to the same room we had left. We found the gas turned low and the room vacant, the ladies having retired to chambers in the second story. Supposing that the members of the family were all in I locked and bolted the front door for the night, as is my custom, and turned out the gas-light in the hall. Taking our seats at a table we commenced looking over the evening papers, but we had not been long thus employed when both of us heard the door knob of the street door turn and the young man was the first to remark that somebody wanted to come in. I replied, "I thought everybody was in and that is why I locked the door." Again we heard the knob turn and expecting every moment to hear the bell ring I went hurriedly to the door; unlocked and opened it, but found no one there. I returned remarking that "we were fooled that time!" and again we resumed our reading, but not long were we thus engaged before we both simultaneously had our attention arrested by what sounded like the faintest thrumming of some stringed instrument as if of a zither. There was a zither in the room, or had been, standing on the floor at the end of the piano, and I bent forward to see if it was still where I last saw it. Yes, there it was in the corner, but inclosed in its embroidered case, and I did not remember to have taken any one handle it for a year. I listened to hear if the strains proceeded from the room upstairs, but I heard neither voices nor notes of music of any kind from that direction. No, the sounds came from the direction of the piano and the zither. There was nothing like a tune, only the slightest possible touches of simple chords in a fairy-like harp. The young man suggested that some one might be serenading, but the night was dark and had commenced to rain, so that could not be an explanation. "May it not be a mouse running over the piano keys," he queried again. No, I had never seen mice around. The tinkling music lasted about three minutes, not longer, then ceased altogether. We extinguished the light and went up stairs, and there learned that two members of the family were out attending a social meeting, and the others had retired for the night and had had no instrument in their possession on which they could make a sound. So the turning of the door knob and the "fairy-like music" remain a mystery. My story is at an end.

On the 18th of last month, after a lingering and painful illness, my dearly beloved and greatly esteemed father-in-law passed to the other life. You have looked once upon his venerable and handsome face. He was a pleasant and genial man, and fully as liberal as you could expect one of his position, occupation and training to be. Church associations and family surroundings made him very cautious of expressing opinions that were not in harmony with old time theology. He distrusted Spiritualism, and certain persons formerly in good standing in the ministry whom he could cite as having wrecked their prospects in life by dabbling in that ism, made his prejudices strong against it. He knew of my leanings to its brighter phases and was not uncharitable, being ready to acknowledge that there might be some hidden truth "Undreamt of in our philosophy," which some time in the far away future would be revealed. At different times during his illness he spoke of seeing children playing about, and wondered that we did not see them; and he often addressed



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## The Gate Thrown Wide Open.

To judge a man's utterances, to weigh their candor, value and purpose, one must consider the times in which they are expressed, the impelling causes that bring them forth, contemporaneous circumstances, and the relative position in his environment of him who speaks. Sentiments, very beautiful and commendable in the abstract, sometimes become the merest drivel, the mouthings of a time server, bids for the support and patronage of thieves and fools, when brought down to real life. Unctuous cant is intolerable at all times and especially so when used to cover cowardice and to guard knaves and tricksters against the just indignation of an outraged public; it may mislead sensible people once.

Buttidiote only may be cozen'd twice.

For four or more years past, San Francisco has been the stamping ground for a horde of the vilest mountebanks that ever plagued Spiritualism by wearing its cloak to better ply their despicable purposes. This gang of outlaws, male and female, have held high carnival off the gains coined from the deepest desires of broken hearts longing to hear from their lost ones, and from despairing souls crying for one ray of light into the, to them, awful mystery of death and the Great Beyond. During more than three years of this time Mr. J. J. Owen has been editing in that city a newspaper called *The Golden Gate*, published ostensibly in the interests of Spiritualism. Mr. Owen is neither a fanatic, a fool nor a crank; but an old politician, and an experienced man of the world. He has edited a political paper, lectured "to gentlemen only" on how to avoid increasing the population, family cares, etc., aspired to a foreign consulship which he probably would have secured but for the "Rum, Romanism and Rebellion" speech of the Rev. Burchard, and he has also taken a hand in exploring the field of psychism. With such a preliminary equipment, it cannot be pleaded in extenuation that he is "fresh," or that he lacks intellectual power. Yet after he started *The Golden Gate* the mediumistic frauds and spiritualistic mountebanks in San Francisco flourished as never before in that city; and, attracted by the rich harvest, others more wicked and cunning flocked to that city. To the advertising columns of his paper he eagerly welcomed the cards of exposed tricksters and vile adventuresses. His editorial columns lauded the powers and virtues of creatures whose offenses in some cases have been too abominable to mention. To Briggs of Boston and Colby of Texas and Chicago, and embracing a squad of materializing mediums and spirit-photograph fakirs, his pages have been open, and his editorial pen ready to help them bleed the public.

With no assistance from Mr. Owen, but in the face of his diplomatic influence in favor of the frauds, the Spiritualists of San Francisco inaugurated a movement which unmasked many of the worst and drove most of them either out of the business or into other fields. But Mr. Owen is plastic; he prefers to bend, where not to do so would be to break; and so he published commendatory notices of the work of the Society which had driven away his advertisers; there was nothing else for him to do, and he did it.

Now for the application of our opening paragraph. In the editorial column of oleomargarine "fragments," with which the weekly *Gate* is regularly opened, there appeared on the 10th of the current month, the following:

It is not the work of this journal to spend much time in searching for fraud in mediumship. But when we stumble upon it, as we have in some in-

stances, we are forced to recognize it. In such cases it would be a crime against Spiritualism to cover it up or ignore it. Even then we much prefer to quietly consider persons guilty of such offenses as no longer entitled to mention in our columns. We would let them go their ways with no other reproof than that of our silence. It affords us far greater pleasure to speak well of mediums we know to be genuine and believe to be honest, than to condemn those we know to be capable of dishonest practices. We can all afford to be charitable in our judgment of the faults of others.

Having been accessory before the fact, in helping to dupe a gullible public, and a sturdy backer of the identical tricksters to whom he refers in the above, acknowledging by implication that he never sees fraud unless by some fortuitous accident he "stumbles upon it," knowing of his own knowledge or by trustworthy evidence that the very people whom he has repeatedly and strongly commended to his readers and the public are swindlers; under these circumstances, he shirks his plain duty and allows his previous commendations and endorsements to stand unrevoked. Let us make the matter still more pointed. Mr. Owen knows that Dr. Stansbury, the alleged slate-writer, spirit photographer, etc., is a swindler; yet, after long and emphatic editorial endorsements of this man, the editor of *The Golden Gate*, instead of promptly withdrawing his endorsement and candidly giving his reasons, seeks, forsooth, to hide his knowledge and cover his indiscretion by such puerile drivel as: "We much prefer to quietly consider persons guilty of such offenses as no longer entitled to mention in our columns. We would let them go their ways with no other reproof than our silence." With such mandarin mush, or hypocritical hedging—which ever the public wishes to call it, does this volunteer defender of Spiritualism and would-be exponent of its ethics and philosophy attempt to "ride two horses," to "carry water on both shoulders," to cheat the Goddess of Justice, to deceive the Goddess of Virtue.

"We can all afford to be charitable in our judgment of the faults of others," says the editor of *The Golden Gate*, having in mind and referring to the San Francisco thieves and moral murderers. In the name of all that is good and beautiful and true! has it come to this, that the crimes of these people must be gently spoken of as "faults" toward which "we can all afford to be charitable"? What of the depleted pockets, the broken hearts, the distracted minds, the shattered hopes of the victims of these imps of hell whose "faults" we are asked to condone and conceal from the world? To condone and conceal, only that more victims may fall prey and that the "faults" may still retain their commercial potency! Such charity is the mock brand, current only with the weak, the cowardly, and the guilty.

Clearly, the ethics of *The Golden Gate* is not the ethics of the RELIGIO-PHILOSOPHICAL JOURNAL and its constituency! We have spoken strongly of this matter, but "more in sorrow than in anger," though we confess to a righteous indignation. If, perchance, some of our readers think we too vividly draw the picture, that we lack charity for our contemporaries, let them soberly reflect upon all the grave issues which interblend in this matter of toying with vice, condoning the crimes of unrepentant criminals, and cheapening virtue, while engaged in formulating psychical science, establishing a scientific basis for ethics and religion, demonstrating the existence of a world beyond the grave and perfecting the method of inter-communion! Don't forget that we are making history; that we are building for future generations; that we have duties and responsibilities that are not to be avoided with impunity, however much the fulfilling of and meeting them may disturb our ease and push us on to renewed physical, intellectual and moral exertion. Don't forget that to illustrate impersonal principles, we must deal with the personal representatives and organs which all themselves upon one side or the other, or essay the impossible task of keeping on both sides.

## A Word to an Intuitionist.

On the eighth page a valued friend and contributor criticises our editorial of November 10th, entitled, "The Old and the New Method." His opening sentence clearly shows that from his altitude his vision does not penetrate to the foundations of our point and purpose. We did not desire or propose to broach discussion with speculative philosophers or intuitionists; a weekly newspaper is not the proper arena for such contests. The word Spiritualist as popularly used by press and people has quite a different signification than the philosophical one given it by our correspondent. We have no quarrel to precipitate with speculative philosophers and intuitionists. That the inductive process may be fertilized by deductive reasoning is not denied. With the soul that thinks "it has the truth or wisdom of God, but can give no reason why," the JOURNAL can have no common ground. The day has passed when, with here and there an exception, people above the level of intellectual mediocrity will blindly follow such a soul. Such a soul, acting as a sort of mental anesthetic, may lull the reason of listeners into a state of inaction which permits untrained imagination to roam unbridled through the length and breadth of a transcendental hypothesis, where it is often hopelessly bewildered. Such a soul may, possibly, have the ultimate of truth, but if it attempts to impress that truth upon others unprepared with natural or acquired abilities to receive it, disastrous consequences inevitably follow; for the demons, Superstition, Credulity, Bigotry and Intolerance with their hordes of visionaries and vagabonds are ever on the alert for recruits, and always foraging for subsistence.

Our plea for the scientific method was made with no intention of invading the territory of "Pure Thought," or of provoking hostilities with the Intuitive Kingdom. As a matter of fact, despite the potency of Plato, Kant, and Hegel, of Boehme and Fichte, of Jesus and Swedenborg, the world is saturated with skepticism as to things spiritual and as to the reality of a life beyond the grave. The pulse of humanity is not stirred to any great degree, by philosophical speculation and intuitionist dogmatism; they do not appeal to the common heart and are not intellectually grasped.

The demand now is for proof that mortals all journey from this world to another, and that the grave makes no hiatus in their life. If there is such a world, as we believe, it is not an airy, intangible realm of "pure thought," but a substantial reality, inhabited by substantial beings who can in no way demonstrate their continuity of life and substantiality, so as to convince those mortals not direct recipients of the evidence, except by objective phenomena, or by mental phenomena for the reception of which the physical senses are essential. A knowledge of the objective can only be had by the objective method, the method of observation, investigation and verification; and, as was affirmed in the editorial which our esteemed friend criticizes: assertions, declamation and mediumistic performances under conditions not excluding the possibility of fraud or error, will not enable Spiritualism to make conquests among the intellectual classes. However sublimated and refined man may become under the evolutionary processes of eternity, he will never get beyond matter—or substance, if one prefers the word. Let us labor to establish communication with the Spirit-world by scientific methods, and to formulate psychical knowledge so that it may afford a scientific foundation for philosophy and religion. Let us force the world to the acceptance of our central claim of continuity of life, before asking it to listen to our speculations, and intuitionist rhapsodies. We have nothing to say in disparagement of intuition; we believe in it so thoroughly and esteem it so highly that we are jealous of everything that masquerades in its name. We want to scan every figure that wears its cloak, to see if some neurotic imp is not manipulating the keys of a diseased imagination or unbalanced mind.

## Woman's Congress.

The sixteenth annual meeting of the National Association for the Advancement of Women was held in Detroit last week, the 14th, 15th and 16th, being invited there by the Detroit Woman's Club. The association is not for any one specialty, but for the discussion of the wide range of topics in which women are especially interested, and in which their efforts and good influence are most felt. Members were present from the wide expanse of states and territories, from Maine to Maryland and Oregon—not a large host, but perhaps fifty or more gifted women. The Church of Our Father was full from the beginning, great interest was manifested, the daily papers making good reports, and high respect being shown to the managers of the meetings and to all present.

Hon. T. W. Faimor, United States Senator, welcomed the Association at the opening in an excellent speech, expressing in brief and choice words, unity with its aims. Mayor Pridgen sent a handsome letter of welcome to the city, and Alice E. Ives of Detroit read a fine original poem; High Life and High Living, by Mrs. Julia Ward Howe; Women's Organizations, by Mrs. N. R. Carey, of Iowa; Women in the Ministry, by Rev. Ida C. Hultin, of Iowa (Unitarian); Social Purity, by Frances E. Willard; Manual Training for Girls, by Ella C. Lapham, of Fredonia, N. Y.; Legal Aspects of Temperance, by Mary F. Eastman, of Mass.; Women as Guardians of Public Health, by Ella V. Mark, M. D., of Baltimore; Realism in Fiction, by Lillian Whiting, of Boston, Mass.; Equal Work of Men and Women, by Rev. Antoinette Brown Blackwell; and other papers were read, and the discussions on these topics were valuable and eloquent. Mrs. E. B. Harbert, so long connected with the *Inter-Ocean*, took part with her usual aptness and ability. The spirit of the discussions, and of the fine audiences, was reverent but unsectarian, high in moral and spiritual tone, hopeful of the future yet aware of great work pressing to be done. Cheering applause responded to the happy word of Miss Hultin when she said: "Some men call us angels. I do not want to be an angel, but a woman; yes, and when I leave this world I do not wish to be an angel, but still a woman and more of a woman through all the ages."

This brief sketch of an important meeting is gathered from the newspaper reports and from the notes of a correspondent in attendance. At some future time extracts from some of the addresses may be given.

Thomas Cook, once publisher of the *Kingdom of Heaven*, and a harmless "missionist," with a heart full of benevolence and good will, after years of quiet has once more turned up at Hot Springs, Arkansas. He writes: "These springs are chosen to become the center of the great spiritual movement on the earth which has been aggregating for nearly half a century." As it is the center of a greater aggregation of moral and physical rottenness than any other village in America, it is not unlikely that Cook has selected it for that reason, believing that it will take all the combined forces of heaven and earth to regenerate it, and that it is his mission.

## Questions to Answer.

The JOURNAL offers below a series of questions to which it solicits a general response from its readers. Let the answers be couched in the fewest words compatible with clearness. The questions may be answered serially in one contribution, or taken up separately and treated in several articles. It is not imperative that each individual should answer all; if some prefer to reply to any one or more and omit the others it may be done. Write only on one side of the sheet; no introductory remarks are necessary, but if a note to the editor seems desirable, let it be on a separate sheet.

## QUESTIONS.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the inter-communion between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or, to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

It will at once be seen that a general response to these questions would furnish information of wide and absorbing interest, and that the generalizations to be drawn therefrom would have permanent value to the students of history, to the philosopher, and to those who are working for the material and spiritual betterment of humanity.

For the best answer to the sixth question occupying not to exceed one column in the JOURNAL, we will give a prize of \$10 in cash; and for the second best \$6. For the best essay in response to the seventh question, to occupy not to exceed two columns, and less space would be better, we will give a prize of \$10; and for the second best \$6.

The editor of the JOURNAL will secure the assistance of a competent committee in making up the award. Competition for these prizes is open until January 10th, 1889, and the manuscript must be mailed on or before that date. All answers are to be the property of the JOURNAL, and the editor will publish such of them as contain points he may deem worthy of consideration, even though they may not be the prize-winners. Competition is open to the world. The names of the successful competitors will be announced, and honorable mention will be made of all meritorious papers prepared on either or both questions.

## The Fox Fizzle.

It has come about as every one but the parties in the scheme foresaw. Maggie Fox has been deserted by her theatrical manager Stechan and her prompter Richmond. This occurred in Boston, and our esteemed contemporary of that city deems it of sufficient importance to devote a leading editorial, of a column in length and "double-leaded," to the announcement. It seems she had to beg for transportation back to New York, and has apparently become disgusted with her ill-success. Now, Maggie, all you will need to do in order to re-instate yourself in the good graces of Bro. Colby is to solemnly affirm—you know it is no trouble for you to affirm almost anything—that you never, no never, were guilty of denying your mediumship, that all these last few weeks you have been under the control of Jesuit spirits, and totally helpless. Swear that you have at last succeeded, with the help of the *Banner's* "business" band, in throwing off the malignant control and are once more doing business at the same old stand. Declare that the discourteous remarks concerning Bro. Newton, which fell from your lips, were the output of Loyola himself. Do these easy things—easy for you—and you will no doubt be paraded for exhibition as usual on the 31st of March next, along with Mrs. Wells and others who have escaped Jesuit bondage.

Nearly every week we hear of somebody who has been imposed upon by one pretender or another by believing a plausible story that the impostor has a letter of recommendation or introduction from Mr. Bundy, which document has either been "misplaced," "left in my trunk" or "presented to some other person and not yet returned." Mr. Bundy is especially cautious about giving such letters. When he does, he never says more than he means, and nothing is to be inferred which is not expressly stated. Demand to see the papers from every person professing to have them, and then exercise your own judgment.

The JOURNAL is urgently requested to expose the chicanery of a mechanic over on the "west side" who has sold his kit of tools and taken up the spirit photograph confidence game. The JOURNAL can not protect people who are fools enough to patronize this pretender. They don't want to be protected; but prefer to part with their money, having already parted with their senses. The JOURNAL's constituency is not spotted with such psychomaniacs.

A college of carpentry for women has been started in the old university town of Cambridge, England.

## PUBLISHER'S COLUMN.

## A Superior Holiday Gift.

The holiday season is close at hand, and already people are casting about for suitable gifts, the judicious selection of which involves judgment as well as considerations of expense. Nearly every house is encumbered with articles, which though neither ornamental nor useful are regrettably preserved because the gift of some dear friend. Even very many of the deluge of gift books are little better than lumber and afford but a momentary pleasure to the recipient. The publisher has a suggestion to offer which he hopes will be acted upon by every subscriber. To each of you respectively he speaks: You like the JOURNAL; coming to you weekly freighted with fresh and vigorous thought it benefits you in a thousand ways. The publisher but echoes your own language in saying this. Now you have, each and every one of you, a friend whom you would like to have read the JOURNAL regularly and to read their own paper, not yours. Make such friend a gift of the JOURNAL for one year! We will help you to do it too.

All regular subscribers who will send us two dollars and a statement that they wish to donate the RELIGIO-PHILOSOPHICAL JOURNAL to a friend, will receive in return a certificate entitling the holder to the paper for one year. This certificate can then be presented to the friend at the proper time, and on its return to the JOURNAL office the paper will be sent to the address desired; or, if the donor prefer, he or she may send the address of the friend with the money, and the name will at once be placed on the subscription list, but in this case, the donor should either inform the friend of the gift or direct us to do so, that there may be no misunderstanding. How many will co-operate with us in this legitimate gift enterprise? We hope that at least one thousand will do it within the next week! Act upon the suggestion at once, before you forget it, as we shall not repeat the offer again in these columns, although it holds good during the remainder of the current year.

The publisher will be glad to receive the addresses of rational Spiritualists, candid investigators and liberal minded people of the various religious sects whom the subscribers to the JOURNAL may think are not now readers of the paper but would be interested in it.

Subscribers and readers of the JOURNAL will advance the interests of Spiritualism if they will send in a carefully prepared estimate of (1) the number of Spiritualists in their respective localities; these estimates may embrace a city, village or county, separately or collectively; and (2) the number of trustworthy public mediums; (3) the number of public meetings regularly held, together with the names and addresses of the president or manager, and secretary. Should this suggestion be generally complied with, valuable data will be accumulated which will be classified, tabulated and published in the JOURNAL. To be of any value, however, the estimates must be made with care and all the information asked for should be as accurate as possible.

If you are owing the JOURNAL, don't let another day pass until you have paid arrears—ages and renewed for another year. Look at your address tag and see how your account stands.

Don't loan consecutive numbers of your paper to the same individual. Don't loan or give away your paper twice to a person able to subscribe for it. You neither benefit the cause nor the JOURNAL by encouraging "dead head" readers.

## GENERAL ITEMS.

Isabella Beacher Hooker follows Mr. Massey in the lecture course of the Independent Club of Boston.

Gerald Massey speaks in Providence, R. I., next Sunday. He will pass the winter in California.

Giles B. Stebbins supplied the pulpit of the Universalist church in Detroit on the 11th. On December 9th he is to supply Mr. Sunderland's place in the Unitarian church at Ann Arbor.

Walter Howell was in Chicago last Tuesday. He remained until Friday when he returned to Cincinnati, Ohio. He has an engagement for Erie, Pa., during December; Cleveland, during January.

On Thursday evening of last week at Rochester, N. Y., Mrs. Kate Fox Jencken joined forces with "Prof." Star, who has for years made his living as an exposé of Spiritualism. Kate does not seem to have added much to the show, aside from the prestige of her presence.

The Syracuse (N. Y.) *Standard* of the 11th published a column of downright rot and falsehood with not a dozen lines of truth in the whole of it. The mush was headed "Katie Fox in Hiding." If the article was paid for, then the publisher escapes the charge of foul but is open to that of knave.

Two memorial meetings were held last Saturday in honor of Judge McAllister, one by the Bar Association in the afternoon, and the other for the general public at Central Music Hall in the evening. At both meetings there was deep feeling exhibited, both by speakers and listeners. Not ones in a generation does a man pass away to whom such eulogies can be given, in truth. Next week the JOURNAL will reproduce excerpts from the eloquent tributes.



## A Word Spoken In Season.

The more far-seeing friends of Woman Suffrage, those who look backward to the lessons of history, as well as forward to the possibilities of the future, are beginning to view with serious disquietude the attempt of the Women's Christian Temperance Union, under the brilliant leadership of Frances Willard to subsidize the Woman's Suffrage Movement into a powerful effort to renew in this free Republic the nearly worn-out shackles of national religious despotism, by means of the Prohibition party. No thoughtful man or woman acquainted with history, however sincere, earnest or enthusiastic in the cause of temperance, could conscientiously join the Prohibition party with its present platform; for such could not fail to read between the lines of the preamble, and the first and part of the tenth clause of that platform, direful prophecies of future civil wars for whatever nation might adopt it. With Miss Willard's sane idea of future triumph for the temperance movement, through the education of the child, we are in most hearty accord. Against the insane and dangerous desire to put this full-grown republican government into the swaddling bands of Church and State Union, all thoughtful people must vigorously protest. Apropos of this, the *Woman's Tribune* of November 3rd, publishes, "An Open Letter to Frances Willard," by J. K. Ingalls, which, while admirable in tone and temper, states the case against the W. C. T. U. and Prohibition party very clearly. This letter is "The Word Spoken in Season." It is too long to reproduce entire in the JOURNAL but we give some pertinent extracts:

"I hope you may fully define your aim and purpose in regard to the principles of government, now being discussed both by the National and Prohibition parties. Your well-attested piety and devotion to the religion you profess, could be safely relied upon in any question of morals or religion, as such; but when a question of subjecting others to our will is involved, these qualities instead of giving assurance, but excite the apprehension of cool and considerate minds. To me it seems due to the liberal minds interested in the severe reform, that you should champion, that a clear definition should be given to such phrases as: 'God is the source of all power in governments.' 'It is the right of Christ to rule the Nations,' etc. You cannot be allowed to follow the line of ecclesiastical subterfuge, which 'palters in a double sense' through use of equivocal terms, however unintentional on your part this may be done. Should I use the term 'government of God,' I should mean the inevitable sequence of results to action in every cognizable domain of His Universe; and this implies the absence and denial to any man or woman to control and rule any other man or woman, except such as the force of truth and the suggestion of the worthy example cause them to voluntarily yield. But this is not the Church's meaning. She means a government under the authority of a revelation made by the barbaric people in ages long gone by, when authority was 'from the consent of the governed.' God has never directed the creation or destruction of any forms of government, but has left us free to learn by trial which is best suited to any times or peoples. What has been termed by theologians 'free will' has never been circumscribed and never can be without reducing man to an irresponsible thing. God does not enforce virtue, temperance, or piety; but by allowing us to learn by experience, 'what is good.' For more than fifteen centuries the church, however, has been trying the alternative of force and superstitions fear, and of course had failed in employing the Divine sanctions of reason and experience; inculcating instead, hatred of differing opinions and bending all moral axioms and aim to increase her authority and maintain her power, over the actions and beliefs of men.

It seems to me that the true basis of reform in all the social matters you are engaged in, is industrial and economic, and can be effected only through liberty, not repression; love, not violence; by means of equity and knowledge of exact truth, as it is found in the nature and experience of mankind and by promoting exact estimates of the value of things.

The shallow device of the National party convention, in starting out with a denial of intention to join Church and State, can deceive no one. They afterwards expressly proclaim it.

To place the utmost charitable construction on this purpose would be to assume that it intends after all a popular government, not a hierarchy, in which the legislators, judges and executive shall be churchmen; but this would necessitate confining the franchise to the church membership. It would be a perilous as well as unjust thing to franchise thus a majority of present voters. But since women outnumber men in the churches and have not yet been enfranchised, they might submit to such limitation.

But I am interested to know this, whether your idea of a 'Godly government' contemplates issues of this kind? And if so, it seems but just that it should be clearly stated, and so be fully understood. I do not think it possible you can read and intend anything of the kind; but it is evident that your position is otherwise quite misunderstood not by Mrs. Gage alone. The advocates of 'a religious test' so regard it and quote you as sustaining their fanatical or designing aims."

Miss Willard owes it to herself and to the host of women she represents to give a prompt, clear cut and unequivocal answer.

A dispatch from Baltimore, Md., states that Dr. Edward Kirby of that city, proprietor of a drug store, is a firm believer in Spiritualism. He is a highly respectable gentleman, 50 years of age, a physician of prominence, and a medium. Of late he has had several laborers digging in the cellar under his store. At first he was mysterious about the matter, and declined to tell what he was doing. Now, however, he declares that he has been in

communication with the spirit of a murdered man. The house he occupies has been a drug store for about twenty years. Previous to this a hostelry stood on the site, and back from it a farm-house. Of late years the spirit of a farmer, the doctor declares, has communicated with him and told him that years ago he was murdered and that his bones rested beneath the building. The spirit asked to have the bones removed and properly interred. Dr. Kirby states that the scapula, two femoral bones, and other parts of the body have been found but the head is missing. The diggers have thus far excavated to a depth of ten feet.

Among the beautiful Holiday Souvenirs sent out by Lee & Shepard of Boston: A. C. McClurg & Co., Chicago, are two exquisite, box-enclosed, bound, card souvenirs; the one "A Christmas Carol," the other "A Psalm for New Years Eve," "A friend stands at the door," both by Dinah Maria Mulock, and beautifully illustrated by J. Pauline Sunter. They are gilt edged, sepia tint, tied with ribbon, and will be eagerly sought for by persons looking for Christmas gifts. Price, \$1.00 each. Another novelty sent out by these well-known publishers, who are justly celebrated for their art productions is a calendar for 1889 in sepia tint, on heavy card board, gilt edged, tied with silken cord, and silver chain. Each card has not only the days of the month, but a motto and the figure of a beautiful child; illustrated by J. Pauline Sunter, who is a most charming artist. Price, 50 cents.

A Philadelphia correspondent writes: "A genuine revival in Spiritualism is now going on in our city. During November Mrs. Ada C. Foye, of San Francisco, Cal., has occupied our rostrum, and her convincing tests have drawn overflowing houses. Test after test are given every Sunday evening. Thursday evening last was the occasion for the first supper of the season. After a most beautiful repast, our choir gave some pleasing songs, ending with a new burlesque by the Peak Sisters from Alaska. The First Association has received many able speakers and mediums for the coming winter and spring months, and doubtless the cause will go on better than ever."

In the Sandwich Islands the natives paint their faces and knock out their front teeth in mourning for their friends.

## General News.

Landlord Drake gave his annual game dinner last Saturday, entertaining five hundred guests. Three thousand republicans paraded the streets celebrating the election of Harrison and Morton. The Harvard school team defeated the young men from Lake Forest university in a game of foot ball at the Wanderers' Cricket club grounds. Henry W. King, Jr., of Chicago, was shot and killed in an Omaha hotel by a woman who claims to have been his lawful wife. They had kept house at 233 S. Dearborn street, Chicago, been announced in Minneapolis, Milwaukee, and St. Louis that the four mills will shut down December 1st, and it is said there is a gigantic fur trust, the purpose of which is to force up the price of bread. The Knights of Labor convention in Indianapolis voted to sustain the action of the general executive board in expelling Barry from the order, and the latter says that he will make the facts in his possession public. The rumor that the Lake Shore road was about to wrest the Cleveland Mahoning Valley road from the New York, Pennsylvania and Ohio is said by officials of the lines concerned to be without foundation. Harvard college is fitting out an expedition to Peru in charge of eminent astronomers to study the southern heavens.

President Fitzgerald of the Irish National League of America has issued an appeal for funds to support the Parnell case before the English commission. The J. M. Ward furniture company in St. Louis has failed. Elaborate preparations are being made in New York to celebrate the one-hundredth anniversary of the inauguration of George Washington as president. President-elect Harrison will be present. Chauncey M. Depew will deliver the oration.

## Passed to Spirit-Life.

Passed to the higher life, on November 14th, at Valley Head, Ala., Mrs. Sarah Kilroy, aged 65 years, the beloved aunt of Dr. and Mrs. John E. Purdon. She was a woman of clear intellect, powerful will, loving heart and self-sacrificing disposition. She leaves a blank in the family circle which will not be easily filled. "Our dead are never dead to us until they are forgotten."

## Sweet Breath.

There are two causes why your breath is often offensive. One is you have the first stages of catarrh, though you may not know it. Another reason is you do not clean your teeth properly. You can cure your catarrh by taking Hood's Sarsaparilla, and clean your teeth carefully by using Hood's Tooth Powder, your breath will be sweet and your general health better.

## To The Friends of Progress:

A fund composed of ten cent contributions is now being raised to assist the cheap publications of the THEOSOPHICAL PUBLICATION SOCIETY OF LONDON (International) and of The Path. These publications are not confined to purely philosophical subjects, but range from spiritual to material topics. They aim to show the unity underlying the Universe, and the Spiritual Identity, or Brotherhood, of all Being. Numbers have been issued twice monthly, at private expense, for \$1.25 a year, and help is needed to meet future expenses. Some of the numbers are on the Keely Force, Reincarnation, Practical Occultism, Matter versus Force, Elements, etc., etc. Interested persons are invited to send contributions of ten cents (or more if desired) to Mrs. J. C. Terhune, Wayne, Delaware Co., Penna. Endorsements found in *Lucifer* and *The Path* for October '88. Subscriptions also invited.

No paper in this country ever was sold at the low price at which the *Chicago Weekly Times* is now offered, viz., 50 cents a year (postage paid). The offer is only open till January 1st. Subscribe now. It is so cheap everybody can buy it.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.

Among other distinguished endorsements, John Burroughs writes: "I wish it were in the hands of every intelligent reader in America."

Rev. Charles Voysey, the noted London preacher says: "An simply fascinating with the work; its splendid logic and beautiful arrangement." Price, \$1.75. For sale here.

## Popularity of the Knabe Pianoforte.

The Knabe pianofortes were introduced in Boston only a comparatively short time ago, although the merits of the instruments had long been recognized elsewhere, but the purity and brilliancy of tone, the strength and durability of the pianos quickly recommended them to the musical public. Mr. E. W. Tyler, the Boston agent, brought the Knabe pianos to Boston nine years ago, and their success has not been eclipsed by any other piano during that period. This popularity has not been secured by the "boom" process; the pianos have been their own advertisement. For beauty of form, resonance, flexibility of tone, evenness of scale, perfection of action and durability they cannot be surpassed. Our best musicians endorse them, and the sale of up-rights and grands has been gratifyingly large.

## Books of Permanent Value

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This useful and convenient series of books, which aims to explain the great compositions of the masters of music, is now completed by the publication of THE STANDARD SYMPHONIES. By common consent of those best qualified to judge, the books are indispensable to all who would intelligently enjoy and thoroughly understand the music which they hear. The series contains

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"There are thousands of music-loving people who will be glad to have the kind of knowledge which Mr. Upton has gathered for their benefit, and has cast in a clear and compact form."—R. H. STODDARD in New York Mail and Express.

## The Great French Writers

A series of studies of the Lives, works, and Influence of the Great Writers of the Past by Great Writers of the Present.

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## In Preparation:

VOLTAIRE. By Ferdinand Brunetiere.

ROUSSEAU. By M. Chateaubriand.

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### Notes and Extracts on Miscellaneous Subjects.

**Subjects.**

Fifteen hundred and three subjects were

It is proposed to erect a statue of Robert Burns at Toronto, Canada.

A Republican club of 125 young ladies in dairy-maid costume was a novel feature of the campaign

Some new toys are "Johnny-get-your-gun-surprise party," "Pickaninny Target" and "Revotina," a musical instrument.

There are now four medical colleges for women in the United States. They are located at Chicago, New York, Philadelphia and Baltimore.

An heirloom in the family of Admiral Dupont is a pearl breastpin that has been worn by the bride of the family at their nuptials for more than a

Ornamenting letter and note paper by hand are becoming a very remunerative branch of industry in New York as well as in London, Paris and Vienna.

Two Delaware County citizens returned a day or two ago from a ride of over four hundred miles on horseback. They visited the old battle grounds along the Potomac.

One young woman who wavered to cook the Sunday dinners for her physician if Harrison were elected has purchased two new cooking aprons and half a dozen recipe books.

The employees of the Providence Bleaching and Calendering Company are called to work by a bell.

The offer is still kept up of \$100,000 to any man who will produce something that will exterminate the pests.

Fishing in Alaska is good if a Canadian gentleman recently visiting there tells the truth. He says that at Tongass Narrows he saw a creek so crowded with salmon that the surface was actually blackened with their backs and dorsal fins. In

some place they were crowded so closely that they could hardly move, and could be picked out of the water by hand. At a canning establishment he saw 8,000 fish just taken, waiting treatment, and in one case one draught of a seine brought to shore 2,500

A Philadelphia newspaper says that the prevailing impression that the "old-time, broad-brimmed, sugar-scoop Quakers" are dying out is erroneous, at

least as far as Trinidad is concerned. Twenty-five years ago the same impression prevailed, but to-day the benches in the meeting houses are as full as then. The explanation is that after coquetting with worldly ways and fashions for a season the

young generation of friends undergo a reaction and gradually fall into the same ways and the same austere life, even to the plain garb of their grandfathers and grandmothers.

quail in a peculiar way. For three weeks he has been spreading grain in the road near his place, where the quail abound. On the day the law was out he put wheat in the place as usual, but had previously soaked the wheat in which he was watching the

place, he saw the quail come out, eat, get drunk, and in a short time lie down stupefied. He then went to them and gathered about one hundred in a sack that he carried with him. A few that were not fully drunk were caught by the dog. He has

practiced the same method since successfully.

the 1990s, the number of people in the world who are undernourished has declined from 760 million to 600 million. The number of people who are malnourished has declined from 1.1 billion to 800 million. The number of people who are obese has increased from 100 million to 300 million. The number of people who are overweight has increased from 100 million to 300 million. The number of people who are obese and overweight has increased from 100 million to 300 million. The number of people who are obese and overweight has increased from 100 million to 300 million.

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## Truth Will Triumph.

To the Editor of the Religio-Philosophical Journal.

I send for your use the following extract from a recent letter of a valued correspondent with whom for a long time I have been in the habit of a free exchange of thoughts connected with the great spiritual movement of our day. It will be readily seen that the writer is one of our most earnest and able advocates, and that the thoughts expressed are of vital importance in our work. It is with some hesitation that I make this public use of what was written for private use, but the importance and graphic power of the thoughts expressed seem to justify my course.—HERMAN SNOW.

## TRUTH WILL TRIUMPH.

"I know that truth will triumph at last. I know that these storms and struggles are a part of God's plan for separating the good and the dross. Discipline and evolution are watchwords that never grow obsolete or unwarranted in human history, and all these exposures of Spiritualism, so-called, are simply exposures of human frailties, while the great gulf stream of the spiritual truth and power sweeps on softening life's asperities, turning arctic circles of doubt to summer zones of faith and heavenly knowledge. I do not know but Spiritualism as a public movement, crystallized into a distinctive religious system, is on the wane, being absorbed by such churches as those of Savag, Newton, Thomas and Swing. It certainly cannot survive long unless it becomes more reverential and spiritual. But this gives me no anxiety. I want the best results to ripen from it; I want to see the great masses of the people uplifted and comforted by its basic truths, and I am willing to do my part at any sacrifice, if only I may know what that is."

## The Curative Properties of Coals of Fire.

To the Editor of the Religio-Philosophical Journal.

My wife sometime ago related to me how her mother was cured of running sores on one of her limbs. This happened in a little town in Pomerania—you might say out of the world—where the majority of people are very ignorant, and where Spiritualism is unknown. One evening, some 17 years ago, an old beggar woman, who had no home, came to my mother-in-law's house and asked for a night's lodging. She being a widow and very poor, could not provide her with a bed, and told her so. She then said, "Any place, even the floor, is good enough for me to sleep on." She was kept, and provided with the best the house afforded. During the evening the old beggar woman noticed my mother-in-law's affliction asked to be shown the sore limb. She then went to the open fireplace, which was common in that country, and put her hand in the middle of the hot fire, took out a red hot coal with her fingers, and put it in one of the holes on the afflicted woman's leg. The repeated operation until every hole had been treated with a hot coal. My mother-in-law said she felt no pain. After a very short period of time her leg was well, and has been so ever since. I think that the old beggar woman was a fire-cured medicine, and that one who took no pay; neither did she know anything about Spiritualism, further than her own power to cure by fire.

NICK BECKER.

## The Rev. H. O. Pentecost.

To the Editor of the Religio-Philosophical Journal.

I should judge from a statement in the JOURNAL that the Rev. H. O. Pentecost, of Newark, who is giving his talent to what he seems to think will perfect the social question, is about to collapse and return to the printing business,—which assertion I think I am warranted in contradicting. It is true he said in the beginning that he would return to that rather than the church; but I do not think that indications point that way at present, for I attend his meetings and know that he speaks to a crowded and enthusiastic audience. While I admit that I have not the ability to do justice to the large heartedness and great and good principles of this distinguished man, I will say that as long as his oratory bears him so grandly on, we need have no fears of his sinking.

Newark, N. J.

## A "Put and Call."

This is a funny phrase to the uninitiated, but all the brokers understand it. They use it when a person gives a certain per cent. for the option of buying or selling stock on a fixed day, at a price stated on the day the option is given. It is often a serious operation to the dealer, but there is a more serious "put and call" than this: when you are "put" to bed with a severe cold, and a physician prescribes a course of medicine. Avoid all this by keeping in the house Dr. Pierce's Golden Medical Discovery. The great cure for pulmonary and blood diseases. Its action is marvelous. It cures the worst cough, whether acute, lingering, or chronic. For Weak Lungs, Spitting of Blood, Short Breath, Consumption, Night-sweats, and kindred affections, it surpasses all other medicines.

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